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OF

THE EARLIER EPISTLES

OF

THE APOSTLE PAUL,

VIZ.

FIRST AND SECOND THESSALONIANS,

FIRST AND SECOND CORINTHIANS.

Greek Text

WITH EXPLANATORY NOTES.

BY

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AT MORGAN PARK, ILLINOIS.



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FOUR

THE EARLIER EPISTLES

THE APOSTLE PAUL

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JAMES R. BOISE, D.D.,



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P R E F A C E.

THIS volume contains the two Epistles to the Thessalonians, and the two Epistles to the Corinthians. The volume published in 1887 by the Messrs. Appleton contained the seven Epistles of Paul written after he became a prisoner. Still earlier, Notes on the Epistle to the Galatians and the Epistle to the Romans were published in one volume by the American Publication Society of Hebrew, and are now for sale at No. 122 Wabash Ave., Chicago, Ill., by Rev. F. G. Thearle.

The Epistles in the present volume involve theological and ethical questions of the highest importance. In the two Epistles to the Thessalonians we have the views of Paul on that subject which has engaged so much attention in all the centuries since Christianity was introduced into the world, — the coming of Christ.

In connection with the study of these two Epistles, the student will be greatly profited by a careful reading of President Hovey's recent work (published since my notes were written), entitled BIBLICAL ESCHATOLOGY. This is the most scholarly, thorough, and in all respects satisfactory discussion of the entire subject that I have ever seen.

In the First Epistle to the Corinthians we find a larger number of most important topics — theological and ethical — than in any other Epistle of the New Testament. The value of these presentations of divine truth cannot be over-

estimated. In the Second Epistle to the same church, we have the Christian experience of the apostle Paul under severe trials and anxieties, suggesting important lessons not only to Christian pastors of the present day, but also to believers in every position in this present life.

The Greek Text is the same as that in the former volume, — that of Tischendorf, with a constant comparison of the text of Tregelles, and of Westcott and Hort; edited by Oscar de Gebhardt.

The notes are for the most part brief; and are intended to aid the student, or the pastor, in arriving with as few digressions as possible at the exact construction and meaning of the Greek. Three points are kept constantly in view, — the exact signification of words, the force of the Greek construction, and the logical connection of the sentences. No scholar can afford to neglect either one of these three points, whether in classic or New Testament Greek.

A few sentences from Bishop Ellicott's Preface to the First Epistle to the Corinthians may not be out of place here.

“The reader has before him an effort to ascertain, as far as possible, by means of a close and persistent consideration of the grammatical form and logical connexion of the language of the Original, what the inspired writer exactly desired to convey to the Church of Corinth, and to all readers of this profoundly interesting Epistle. . . . Whatever else this Commentary may be, it certainly expresses a judgment, formed in every case independently on grammatical and contextual considerations, though constantly corrected, supplemented, and enhanced by the labours of eminent and helpful predecessors. . . . Next I will presume to say this, — that if the student will patiently wade through these details of grammar he will be rewarded by a real knowledge of the mind of the Original,

which, so far as I know, cannot certainly be acquired in any other way. I am well aware that this is a sentiment which may not be quite in harmony with the tone of the hurried days in which we are living, and with the obvious tendency to escape, as far as possible, the trammels of laborious scholarship. Still, I must be permitted to say, it is true."

These points, from one of the most eminent living scholars and commentators, may well command attention.

I may conclude this Preface by expressing the hope in the words of this same scholar, "that this humble effort of waning life to set forth more clearly to the student the meaning of one of the most varied and most profoundly interesting portions of the Book of Life may receive some measure of the Divine blessing, and not only may help, but encourage, others to study more closely the light-giving and life-giving Word of God."

JAMES R. BOISE.

MORGAN PARK, ILL., May, 1889.

EXPLANATION OF ABBREVIATIONS

AT THE FOOT OF THE PAGES OF THE GREEK TEXT.

H, edition of Westcott and Hort; [**H**], the same editors, to indicate a probable interpolation; [[**H**]], to indicate omissions in "Western" documents alone, or in "Western" and "Syrian"; also to indicate "important matter apparently derived from extraneous sources."

H^s indicates a difference in **H** from Tischendorf; yet retained by Tischendorf as a marginal reading.

H^{*} indicates the same, except that the marginal reading is included in brackets; **H**_‡ indicates the same, except that the reading is included thus, † ‡, "to indicate a word or words similar in character to the 'Western' interpolations already mentioned."

h is a marginal reading of **H**: † **h** ‡ a marginal reading included thus: † ‡.

T indicates the reading of Tregelles; [**T**], **T**^s, **T**^{*}, see above, [**H**], **H**^s, **H**^{*}.

t is **T** in the margin; [**t**] a marginal reading included in brackets.

Ti indicates Tischendorf's eighth larger critical edition, where it differs from the text of Tauchnitz, third edition.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.

I.

¹ Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ. χάρις ὑμῖν καὶ εἰρήνη. 1. i. 2 Thess. i. 12, etc.; Acts xvii. 1.

² Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν, μνεῖαν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, 2. Col. i. 3; 2 Thess. i. 3, etc.
³ ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ⁴ εἰδότες, 4. 2 Thess. ii. 13.
ἀδελφοὶ ἠγαπημένοι ὑπὸ τοῦ θεοῦ, τὴν ἐκλογὴν ὑμῶν, ⁵ ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. ⁶ καὶ 5. 1 Cor. iv. 20. 6. 2 Thess. iii. 755.
ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξιόμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ⁷ ὥστε γενέσθαι ὑμᾶς τύπου πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. ⁸ ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ,

I. 4. Τ υπο θεου Η υπο [του] θεου 5. Τ και [εν] πληροφ. | [Τ]Η§ om εν ante υμιν 7. h τυπους 8. Τ†Η om εν τη | Η αλλ

9. Acts xiv. 15.

ἀλλὰ ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελέλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι· ⁹ αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποῖαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ, ¹⁰ καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

II.

II. 2. Acts xvi. 12SS.

4. Gal. i. 10.

5. Phil. i. 8.

6. John v. 41, 44.

¹ Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν, ² ἀλλὰ προπαθόντες καὶ ὑβρισθέντες καθὼς οἴδατε ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῶ ἀγῶνι. ³ ἢ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, ⁴ ἀλλὰ καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως λαλοῦμεν, οὐχ ὡς ἄνθρωποις ἀρέσκοντες, ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. ⁵ οὔτε γὰρ ποτε ἐν λόγῳ κολακίας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς, ⁶ οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· ⁷ ἀλλὰ ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα, ⁸ οὔτως ὁμιρούμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι

9. ημων : h υμων 10. Η εκ [των] νεκρων II. 5. Τ κολακειας | Η om εν sc 7. ηπιοι : Η νηπιοι 8. Η ὁμιρομ. | Η ηυδοκουμεν

ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε. ⁹ μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. ¹⁰ ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὀσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, ¹¹ καθίπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι, ¹² καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

¹³ Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἐστὶν ἀληθῶς λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. ¹⁴ ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, ¹⁵ τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας, καὶ ἡμᾶς ἐκδιωξάντων καὶ θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων, ¹⁶ κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

11s. TH παραμυθουμενοι και μαρτυρομενοι (H μαρτυρομενοι.) 12. th καλεσαντος 13. t H αληθως εστιν 16. h εφθακεν

¹⁷ Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας προσώψω οὐ καρδία, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. ¹⁸ διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δῖς, καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. ¹⁹ τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως ἢ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ²⁰ ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.

19. Phil. iv. 1;
1 Thess. iii. 13.

III.

III. 1. Acts xvii.
16.

2. Rom. xvi. 21.

¹ Διὸ μηκέτι στέγοντες ἠὲδοκίσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, ² καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν ³ τὸ μηδένα σαίνεισθαι ἐν ταῖς θλίψεσιν ταύταις. αἰτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα. ⁴ καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε. ⁵ διὰ τοῦτο ἀγῶν μηκέτι στέγων ἐπέμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. ⁶ Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθύπερ καὶ ἡμεῖς ὑμᾶς,

6. Acts xviii. 5.

19. Τ καυχησεως; | Η καυχησεως — η ουχι και υμεις —
εμπρ. III. 2. διακονον του θεου: η συνεργον [του θεου]
5. η την υμων πιστιν

⁷ διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως, ⁸ ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ. ⁹ τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν, ¹⁰ νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν ;

¹¹ Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ¹² ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, ¹³ εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ, ἀμήν.

IV.

¹ Δοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον. ² οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. ³ τοῦτο γάρ ἐστιν IV. 3. (v. 18). θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, ⁴ εἰδέναί ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἀγιασμῷ καὶ τιμῇ, ⁵ μὴ 5. Rom. i. 24 ; Eph. ii. 12 ; Ps. lxxix. 6.

8. t στηκητε 13. h αμεμπτως | TH^s om αμην IV. 1.
H^s om ουν | ινα pr : H [ινα]

6. Sir. v. 3.

ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν, ⁶ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. ⁷ οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσία ἀλλὰ ἐν ἀγιασμῷ. ⁸ τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν καὶ διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

8. Luke x. 16 ; Ezek. xxxvi. 27.

9. (v. 1) ; John vi. 45.

⁹ Περὶ δε τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· ¹⁰ καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μάλλον ¹¹ καὶ φιλοτιμείσθαι ἡσυχάζειν καὶ πρίσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, ¹² ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδεὸς χρεῖαν ἔχητε.

11. 2 Thess. iii. 12 ; Eph. iv. 28.

12. Col. iv. 5.

13. Eph. ii. 12.

¹³ Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπησθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. ¹⁴ εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. ¹⁵ τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθίσωμεν τοὺς κοιμηθέντας, ¹⁶ ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσου-

14. 1 Cor. vi. 14 ; Rom. viii. 11.

15s. 1 Cor. xv. 51s. 23.

7. Η αλλ 8. ΤΗ om και 9. εχετέ: t εχομεν s. ειχομεν 10. εν ολη: ΤΗ pm [τους] 14. t ουτως ο θεος και

ται πρώτον, ¹⁷ ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπό-
μενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις
εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως
πάντοτε σὺν κυρίῳ ἐσόμεθα. ¹⁸ ὥστε παρακαλεῖτε
ἀλλήλους ἐν τοῖς λόγοις τούτοις.

V.

¹ Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, ^{V. 1. Mat. xxiv. 36.}
οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι· ² αὐτοὶ γὰρ ἀκρι- ^{2. 2 Pet. iii. 10.}
βῶς οἶδατε ὅτι ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ
οὕτως ἔρχεται. ³ ὅταν λέγωσιν· εἰρήνη καὶ ἀσφά-
λεια, τότε αἰφνίδιος αὐτοῖς ἐπίσταται ὄλεθρος
ὥσπερ ἡ ὠδὴν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ
ἐκφύγωσιν. ⁴ ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν
σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ·
⁵ πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέ- ^{5. Eph. v. 8.}
ρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους· ⁶ ἄρα οὖν
μὴ καθεύδωμεν ὡς οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν
καὶ νήφωμεν. ⁷ οἱ γὰρ καθεύδοντες νυκτὸς καθεύ-
δουσιν, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·
⁸ ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι <sup>8. Eph. vi. 14, 17 ;
15. lix 17.</sup>
θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν
ἐλπίδα σωτηρίας, ⁹ ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς
ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁰ τοῦ ἀποθανόντος <sup>10. 2 Cor. v. 15,
etc.</sup>
περὶ ἡμῶν, ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν
ἅμα σὺν αὐτῷ ζήσωμεν. ¹¹ διὸ παρακαλεῖτε ἀλ-
λήλους καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ
ποιεῖτε.

V. 3. σταν: t h add δε 4. t υμας η ημερα | H^s κλεπτας
9. h ο θεος ημος | H ιησ [χριστου] 10. περι: h υπερ

12. 1 Tim. v 17

¹² Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναί τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν

13. Mark ix. 50.

κυρίῳ καὶ νουθετοῦντας ὑμᾶς, ¹³ καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσῶς ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν αὐτοῖς. ¹⁴ παρακαλοῦμεν

15. Rom. xii. 17;
1 Pet. iii. 9.

δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. ¹⁵ ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδοῖ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε εἰς ἀλλήλους καὶ εἰς πάντας.

16. Phil. iv 4.

¹⁶ πάντοτε χαίρετε, ¹⁷ ἀδιαλείπτως προσεύχεσθε, ¹⁸ ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. ¹⁹ τὸ πνεῦμα μὴ ζβείνυτε, ²⁰ προφητείας μὴ ἐξουθενεῖτε· ²¹ πάντα

22. Job i. 1, 8.

δὲ δοκιμάζετε, τὸ καλὸν κατέχετε· ²² ἀπὸ παντὸς

23. Heb. xiii. 20s.

εἰδους πονηροῦ ἀπέχεσθε. ²³ Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ

24. 2 Thess. iii. 3.

Χριστοῦ τηρηθείη. ²⁴ πιστὸς ὁ καλῶν ἱμᾶς, ὃς καὶ ποιήσει.

25. 2 Thess. iii. 1.
26. Rom. xvi. 16,
etc.

²⁵ Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. ²⁶ ἀσπασασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἀγίῳ. ²⁷ ἐνορκίζω ὑμᾶς τὸν κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.

28. Phil. iv. 23,
etc.

²⁸ Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

13. Η^s υπερεκπερισσον 13. Η εν εαυτοις 15. ΤΗ αποδω | εις αλληλ. : h pm και 19. ΤΗ σβεννυτε 21. Η [δε] 25. προσευχεσθε : t Η add [και] 27. αδελφοις : [t]h pm αγιοις 28. T subscr. προς θεσσαλονικεις α.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β.

I.

¹ Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλη- I. 15. 1 Thess. i.
σία Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ 1, etc.
Ἰησοῦ Χριστῷ. ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ
πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ 3. ii. 13; 1 Thess.
ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει 1, 2.
ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκά-
στοῦ πάντων ὑμῶν εἰς ἀλλήλους, ⁴ ὥστε αὐτοὺς
ἡμᾶς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ
θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν
πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς
ἀνέχεσθε. ⁵ ἔνδειγμα τῆς δικαίας κρίσεως τοῦ
θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ
θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, ⁶ εἴπερ δίκαιον παρὰ
θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν ⁷ καὶ 7. 1 Thess. iii. 13.
ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ
ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ'
ἀγγελῶν δυνάμεως αὐτοῦ ⁸ ἐν πυρὶ φλογός, διδόν- 8. Is. lxxvi. 15.
τος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ
ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ,
⁹ οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσ- 9. Is. ii. 10, 19, 21.

I. 2. [T] Η om ημων 4. T εγκαυχασθαι | ανεχεσθε: h
ενεχεσθε T^s εν φλογι πυρος

10. Is. ii. 11, 17, etc. ὄπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ¹⁰ ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. ¹¹ Εἰς δὲ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, ¹² ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν καὶ ὑμεῖς ἐν αὐτῷ κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

12. Is. xxiv. 15 ;
Ezek. xxviii. 2 ;
Mal. i. 11.

II.

1. 1. Thess. iv.
165.

2. 1 Thess. v. 25 ;
Mat. xxiv. 6.

3. Eph. v. 6.

4. Dan. xi. 35 ;
Ezek. xxviii. 2 ;
Is. xiv. 14.

5. Acts xvii. 1.

¹ Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, ² εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου. ³ μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον, ὅτι εἰ μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας, ⁴ ὁ ἀντικείμενος καὶ ὑπεραινόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσει, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν θεός. ⁵ Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν ; ⁶ καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ αὐτοῦ καιρῷ.

⁷ τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται · ⁸ καὶ 3. 5 xi. 4. τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, ⁹ οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους ¹⁰ καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. ¹¹ καὶ διὰ τοῦτο 10. 2 Cor. ii. 15; iv. 3. πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει, ¹² ἵνα κριθῶσιν ἅπαντες 11. Rom. i. 24, 27; 1 Tim. iv. 1. οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες 12. Rom. i. 18, 32. τῇ ἀδικίᾳ.

¹³ Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ 13. Deut. xxxiii. 12. πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγιασμῷ πνεύματος καὶ πίστει ἀληθείας, ¹⁴ εἰς ὃ καὶ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ¹⁵ ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν · ¹⁶ αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δούς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, ¹⁷ παρακα- 17. 1 Thess. iii. 13. λέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

7. Η ἀνομίας · 8. Η [ιησους] | ανελει: h αναλοι 12. Η⁸ παντες 13. απ αρχης: th απαρχην 14. ΤΗ om και | υμας: t ημας 16. Τ⁸ και θεος Η και [ο] θεος

III.

III. 1. 1 Thess. v.
25; Col. iv. 3, etc.

¹ Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, ² καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. ³ πιστὸς δέ ἐστιν ὁ κύριος ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. ⁴ πεποιθήαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν ποιεῖτε καὶ ποιήσετε. ⁵ ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

4. Gal. v. 10.

6. Rom. xvi. 17;
1 Cor. v. 11.

⁶ Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατούντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν. ⁷ αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμῆσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, ⁸ οὐδὲ δωρεὰν ἄρτου ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν· ⁹ οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμῆσθαι ἡμᾶς. ¹⁰ καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. ¹¹ ἀκούομεν γάρ τινας περιπατούντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους· ¹² τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον

9. 1 Cor. ix. 4ss.;
Phil. iii. 17.

7. 1 Thess. i. 6.

8. 1 Thess. ii. 9.

III. 3. κυριος : t θεος 4. ποιειτε : TH pm [και] 6. [t] H³ om ημων pr | T³H³ παρελαβετε 8. T αλλα

εσθίωσιν. ¹³ ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε ^{13. Gal. vi. 9.}
καλοποιούντες. ¹⁴ εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ^{14. 1 Cor. v. 11.}
ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· μὴ
συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπή· ¹⁵ καὶ μὴ ὡς
ἐχθρὸν ἠγείσθε, ἀλλὰ νοθετεῖτε ὡς ἀδελφόν.
¹⁶ αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν ^{16. 1 Thess. v. 23, etc.}
εἰρήνην διαπαντὸς ἐν παντὶ τρόπῳ. ὁ κύριος
μετὰ πάντων ὑμῶν.

¹⁷ Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου, ὃ ἐστίν ^{17. Col. iv. 18, etc.}
σημείον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. ¹⁸ ἢ ^{18. 1 Thess. v. 28, etc.}
χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
πάντων ὑμῶν.

13. Η ενκακησητε 14. ΤΗ σημειουσθε (Η σημειουσθε.)
μη συναναμιγνυσθαι 18. Τ subscr. προς θεσσαλονικεις β'

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

I.

I. 1ss. 2 Cor. i. 15.
1. Acts xviii. 17.

¹ Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ
διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς ² τῇ
ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμέ-
νοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν
τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν.

3. Rom. i. 7. etc.

³ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
κυρίου Ἰησοῦ Χριστοῦ.

5. 2 Cor. viii. 7.

⁴ Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν
ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ
Ἰησοῦ, ⁵ ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν
παντὶ λόγῳ καὶ πάσῃ γνώσει, ⁶ καθὼς τὸ μαρτύ-
ριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, ⁷ ὥστε ὑμᾶς
μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομέ-
νους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ

8. 1 Thess. v. 23s.

Χριστοῦ, ⁸ ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους
ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ. ⁹ πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς
κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ
κυρίου ἡμῶν.

10. Phil. ii. 2.

¹⁰ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόμα-
τος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ

I. I. H^s ησου χριστου 2. τη ουση εν κορινθω: T^s post
χρ. ησου 4. [t]H om μου 8. H ησ. [χριστου]

λέγητε πάντες καὶ μὴ ἦ ἐν ὑμῖν σχίσματα, ἦτε δὲ
κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ.
11 ἔδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ
τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσίν. 12 λέγω δὲ 12. iii. 4.
τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· ἐγὼ μὲν εἰμι
Παύλου, ἐγὼ δὲ Ἀπολλώ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ
Χριστοῦ. 13 μεμέρισται ὁ Χριστός; μὴ Παῦλος
ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου
ἐβαπτίσθητε; 14 εὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβά- 14. Acts xviii. 8;
Rom. xvi. 23.
πτισα εἰ μὴ Κρίσπου καὶ Γάϊου. 15 ἵνα μή τις εἶπη
ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε, 16 ἐβάπτισα 16. xvi. 15.
δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἶ
τινα ἄλλον ἐβάπτισα. 17 οὐ γὰρ ἀπέστειλέν με
Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν
σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χρι-
στοῦ. 18 ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολ- 18. i. 235.; Rom.
i. 16; 2 Cor. ii. 15.
λυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν
δύναμις θεοῦ ἐστίν. 19 γέγραπται γάρ· ἀπολώ 19. Is. xxix. 14.
τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνε-
τῶν ἀθετήσω. 20 ποῦ σοφός; ποῦ γραμματεὺς; 20. Is. xlv. 25.
ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρα-
νεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; 21 ἐπειδὴ γὰρ
ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς
σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας
τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· 22 ἐπειδὴ
καὶ Ἰουδαῖοι σημεῖα αἰτουῦσιν καὶ Ἕλληνες σοφίαν
ζητοῦσιν, 23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυ- 235. i. 18.
ρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ
μωρίαν, 24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε

13. Η⁸ χριστος. | υπερ: th περι 14. ευχαριστω: T[t]h
αἰδ τω θεω | Η γάϊου 17. t[o]χριστος

καὶ Ἑλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν· ²⁵ ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων· ²⁶ Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς· ²⁷ ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνη τοὺς σοφούς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνη τὰ ἰσχυρά, ²⁸ καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ, ²⁹ ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ· ³⁰ ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις, ³¹ ἵνα καθὼς γέγραπται· ὁ καυχώμενος ἐν κυρίῳ καυχῆσθω.

29. Eph. ii. 9.

31. Jer. ix. 23;
2 Cor. x. 17.

II.

¹ Καὶ γὰρ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ θεοῦ· ² οὐ γὰρ ἔκρινα εἰδέναι τι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον· ³ καὶ γὰρ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῶ ἐγενόμην πρὸς ὑμᾶς, ⁴ καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, ⁵ ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.

II. 4. ii. 13.

5. 1 Thess. i. 5.

28. τα μη οντα : H pm [και] 30. TH^s θεου, δικαιοσυνη
II. I. μαρτυριον : H^s μυστηριον 2. TH τι ειδεναι 4. H
πειθοις | T αλλα 5. T αλλα

⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων. ⁷ ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, ⁸ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν. ⁹ ἀλλὰ καθὼς γέγραπται· ⁹ ἰσ. lxxiv. 4
 ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. ¹⁰ ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος. τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βῆθη τοῦ θεοῦ. ¹¹ τίς γὰρ οἶδεν ¹¹ ιι. (Mat. xi. 27.)
 ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. ¹² ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν, ¹³ ἃ καὶ λαλοῦμεν οὐκ ἐν ¹³ ιι. 4
 διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικῶς συνκρίνουτες. ¹⁴ ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ ¹⁴ John xiv. 17.
 τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. ¹⁵ ὁ δὲ πνευματικὸς ἀνακρίνει πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. ¹⁶ τίς γὰρ ἔγνω νοῦν ¹⁶ ιβ. Is. xl. 13;
 κυρίου, ὃς συμβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν ¹⁶ Rom. xi. 34.
 Χριστοῦ ἔχομεν.

9. ἃ sc: T^sH οσα 10. δε: t H^s γαρ 13. πνευματικοις :
 h -τικως | T συγκριν. 15. ανακρινει: add [T]H μεν th
 [τα] 16. H συνβιβ.

III.

III. 1. Heb. v.
125; 1 Pet. ii. 2.

35. i. 1185; xi.
18; Gal. v. 20;
2 Cor. xii. 20.

5. vii. 17; Rom.
xii. 3.

¹ Καγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλήσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ. ² γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὐπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε. ³ ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; ⁴ ὅταν γὰρ λέγῃ τις· ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ· ἐγὼ Ἀπολλώ, οὐκ ἄνθρωποι ἐστε; ⁵ τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστὶν Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν. ⁶ ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἠΰξανε· ⁷ ὥστε οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός. ⁸ ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον. ⁹ θεοῦ γὰρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε.

11. Is. xxviii. 16;
Eph. ii. 20.

¹⁰ Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. ¹¹ θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. ¹² εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσίον, ἀργύριον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, ¹³ ἐκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκι-

μίσει. ¹⁴ εἴ τις τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται. ¹⁵ εἴ τις τὸ ἔργον κατακαή- ¹⁵ Jude 23. σεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρρός.

¹⁶ Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστὲ καὶ τὸ πνεῦμα ^{16. vi. 19; 2 Cor. vi. 16; Eph. ii. 21.} τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; ¹⁷ εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τούτον ὁ θεός. ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. ¹⁸ Μηδεὶς ἑαυτὸν ἑξαπατάτω. εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός. ¹⁹ ἡ γὰρ σοφία τοῦ κόσμου τούτου ^{19. Job v. 13.} μωρία παρὰ τῷ θεῷ ἐστίν. γέγραπται γάρ. ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. ²⁰ καὶ πάλιν. κύριος γινώσκει τοὺς διαλογισμοὺς ^{20. Ps. xciv. 11.} τῶν σοφῶν, ὅτι εἰσὶν μάταιοι. ²¹ ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις. πάντα γὰρ ὑμῶν ἐστίν, ²² εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν, ²³ ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

IV.

¹ Οὕτως ἡμᾶς λογιζέσθω ἀνθρώπος ὡς ὑπηρέτας ^{IV. i. 1 Pet. iv. 10.} Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ. ² ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὔρεθῇ. ³ ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας. ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω. ⁴ οὐδὲν γὰρ ἑμαυτῷ σύν-οἶδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι. ὁ δὲ ἀνα-

5. Rom. ii. 16, 29. κρίνων με κύριός ἐστιν. ⁵ ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκοτίους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκἄστω ἀπὸ τοῦ θεοῦ.
6. Rom. xii. 3. ⁶ Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἅ γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου. ⁷ τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες,
7. John iii. 27; James i. 17. ⁷ τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες,
8. (Rev. iii. 17.) τί καυχᾶσαι ὡς μὴ λαβών; ⁸ ἤδη κεκοροσμένοι ἐστέ· ἤδη ἐπλουτήσατε· χωρὶς ἡμῶν ἐβασίλευσατε· καὶ ὄφελόν γε ἐβασίλευσατε, ἵνα καὶ ἡμεῖς
9. Rom. viii. 36; (Heb. x. 33.) ⁹ ὑμῖν συνβασιλεύσωμεν. ⁹ δοκῶ γάρ. ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους, ὅτι θέϊτρον ἐγενήθημεν τῷ κόσμῳ καὶ
10. iii. 18. ἀγγέλοις καὶ ἀνθρώποις. ¹⁰ ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς
11. 2 Cor. xi. 275. δὲ ἄτιμοι. ¹¹ ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ διψῶμεν καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν ¹² καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λαιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα, ¹³ δυσφήμούμενοι παρακαλοῦμεν, ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.
14. 1 Thess. ii. 11. ¹⁴ Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς
15. Gal. iv. 19. τέκνα μου ἀγαπητὰ νουθετῶν. ¹⁵ ἐν γὰρ μυρίους

IV. 6. Η το· μη υπερ 8. Τ συμβασιλευσ. 9. ΤΗ⁵ απεδειξεν ως 13. Τ⁵ βλασφημουμενοι 14. Τ αλλα | Τ⁵ νουθετω

παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. ¹⁶ παρακαλῶ οὖν ^{16. xi. 2; Gal. iv. 12.} ὑμᾶς, μιμηταί μου γίνεσθε. ¹⁷ διὰ τοῦτο αὐτὸ ^{17. xvi. 20.} ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ Ἰησοῦ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. ¹⁸ ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· ¹⁹ ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος ^{19. xvi. 7; James iv. 15.} θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν· ²⁰ οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. ²¹ τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τε πραύτητος;

V.

¹ Ὅλως ἀκοίεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη ^{V. 1. Lev. xviii. 7^s.} πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. ² καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας; ³ ἐγὼ μὲν ^{3. Col. ii. 5; (2 Cor. x. 1.)} γὰρ ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασόμενον, ⁴ ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ ⁵ παραδοῦναι τὸν ^{5. 1 Tim. i. 20; 1 Cor. i. 8.} τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα

17. TH^s om αυτο | T[H] om ιησου V. 2. πράξας:
T^s ποιησας 4. κυριου; T[H] add ημων 5. ιησου: t ιησου
[χριστου] H^s om

τὸ πνεῦμα σωθῆ ἔν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.

6. Gal. v. 9;
(Mat. xvi. 6, etc.)

7. Ex. xii. 15;
John xix. 30.

8. Ex. xii. 19, 21;
2 Cor. i. 12.

⁶ Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ⁷ ἔκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέου φύραμα, καθὼς ἔστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη **Χριστός**. ⁸ ὥστε ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινίας καὶ ἀληθείας.

11. 2 Thess. iii.
6s. 14; 1 Cor. x.
14; 1 John v. 21;
Tit. iii. 10;
2 John 10.

⁹ Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, ¹⁰ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. ¹¹ νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι εἴαν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδόρος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν. ¹² τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; ¹³ τοὺς δὲ ἔξω ὁ θεὸς κρινεῖ. ἔξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

13. Deut. xvii. 7.

VI.

VI. 1. Mat. v. 40.

2. Dan. vii. 22;
Mat. xix. 28;
Luke xxii. 30;
Rev. ii. 26s.; xx. 4.

¹ Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ² ἢ οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; ³ οὐκ οἶδατε ὅτι ἀγγέλους κρινούμεν, μήτιγε βιωτικά; ⁴ βιωτικὰ μὲν οἶν κριτήρια εἶν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ

8. μηδε: h μη | T ειλικρινειας II. TH νυν 12s. TH κρινετε, et κρινει; 13. TH κρίνει VI. 2. h κρίνουσιν

ἐκκλησία, τούτους καθίζετε; ⁵ πρὸς εντροπήν ^{5. xv. 34}
 ὑμῖν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφός,
 ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ
 αὐτοῦ; ⁶ ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται,
 καὶ τοῦτο ἐπὶ ἀπίστων; ⁷ ἤδη μὲν ὅλως ἤττημα <sup>7. Mat. v. 39;
 Luke vi. 29;
 Rom. xii. 19;
 1 Thess. v. 15;
 1 Pet. iii. 9.</sup>
 ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διατί
 οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀπο-
 στερεῖσθε; ⁸ ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστε-
 ρεῖτε, καὶ τοῦτο ἀδελφούς. ⁹ ἢ οὐκ οἴδατε ὅτι <sup>9s. Gal. v. 19ss.;
 Rom. i. 29ss.</sup>
 ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ
 πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε
 μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται ¹⁰ οὔτε
 κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ
 λοῖδοροι, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομή-
 σουσιν. ¹¹ καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελού-
 σασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ
 ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ
 πνεύματι τοῦ θεοῦ ἡμῶν.

¹² Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· ^{12. x. 23.}
 πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι
 ὑπό τινος. ¹³ τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία
 τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα
 καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ
 κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ¹⁴ ὁ δὲ θεὸς καὶ <sup>14. Rom. viii. 11;
 2 Cor. iv. 14.</sup>
 τὸν κύριον ἡγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνά-
 μεως αὐτοῦ. ¹⁵ οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν ^{15. xii. 27.}
 μέλη Χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ
 Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο. ¹⁶ ἢ <sup>16. Gen. ii. 24;
 Mat. xix. 5; Eph.
 v. 31.</sup>

5. λεγω: t λαλω 7. ηδη μεν: [T]H add ουν 10. ου
 pr: T³ ουτε 11. κυριου: t H add [ημων] 14. εξεγερει:
 h εξηγειρεν

οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνη ἐν σῶμί
 ἐστίν; ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν.
 17 ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμά ἐστίν.
 18 φεύγετε τὴν πορνείαν. πᾶν ἀμάρτημα ὃ ἐὰν
 ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματος ἐστίν· ὁ δὲ
 πορνεύων εἰς τὸ ἴδιον σῶμα ἀμαρτάνει. 19 ἢ οὐκ
 οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου
 πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ
 ἐαυτῶν; 20 ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ
 τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

19. iii. 16; 2 Cor.
vi. 16.

20. vii. 23.

VII.

1 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναι-
 κὸς μὴ ἄπτεσθαι· 2 διὰ δὲ τὰς πορνείας ἕκαστος
 τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον
 ἄνδρα ἐχέτω. 3 τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν
 ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 4 ἡ
 γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ
 ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος
 οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή. 5 μὴ ἀποστερεῖτε
 ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν
 ἵνα σχολάσῃτε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ
 αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς διὰ τὴν
 ἀκρασίαν ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ συγγνώμην,
 οὐ κατ' ἐπιταγὴν. 7 θέλω δὲ πάντας ἀνθρώπους
 εἶναι ὡς καὶ ἑμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει
 χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

VII. 5. Ex. xix.
15.

19. ἡ πνευμ. ἁγίου εστ. | Ἡ θεου; και ουκ εστε εαυτων,
 VII. 1. εγραψατε: T add [μοι] 5. Ἡ μητι [αν] | Ἡ [υμων]
 6. T συγγνωμη

⁸ Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς εἶναι μείνωσιν ὡς καὶ γώ· ⁹ εἰ δὲ οὐκ ἐγκρα- ^{9. 1 Tim. v. 14.}
 τεύονται, γαμησάτωσαν· κρεῖττον γὰρ ἐστὶν
 γαμεῖν ἢ πυροῦσθαι. ¹⁰ τοῖς δὲ γεγαμηκόσι <sup>10. Mat. v. 32 ;
 xix. 9 ; Mark x.
 11s. ; Luke xvi.
 18.</sup>
 παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα
 ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, ¹¹ εἶναι δὲ καὶ χωρισθῆ,
 μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω, καὶ
 ἄνδρα γυναῖκα μὴ ἀφιέναι. ¹² τοῖς δὲ λοιποῖς
 λέγω ἐγώ, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς γυναῖκα
 ἔχει ἄπιστον καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ'
 αὐτοῦ, μὴ ἀφιέτω αὐτήν· ¹³ καὶ γυνὴ εἴ τις ἔχει
 ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ'
 αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα. ¹⁴ ἡγίασται γὰρ ὁ ^{14. (Rom. xi. 16.)}
 ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ
 γυνὴ ἢ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα
 ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστίν. ¹⁵ εἰ δὲ ὁ ^{15. Eph. ii. 14, 17.}
 ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ
 ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις. ἐν δὲ εἰρήνῃ
 κέκληκεν ὑμᾶς ὁ θεός. ¹⁶ τί γὰρ οἶδας, γύναι, εἰ ^{16. 1 Pet. iii. 1s.}
 τὸν ἄνδρα σώσεις ; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα
 σώσεις ; ¹⁷ εἰ μὴ ἐκάστῳ ὡς μεμέρικεν ὁ κύριος, <sup>17. iii. 5 ; Rom.
 xii. 3.</sup>
 ἕκαστου ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω.
 καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.
¹⁸ περιτετμημένος τις ἐκλήθη ; μὴ ἐπισπάσθω· ἐν
 ἀκροβυστία κέκληται τις ; μὴ περιτεμενέσθω. ¹⁹ ἢ <sup>19. Gal. v. 6 ; vi.
 15.</sup>
 περιτομὴ οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν
 ἐστίν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. ²⁰ ἕκαστος ἐν ^{20. vii. 24.}
 τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω. ²¹ δούλος
 ἐκλήθη ; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι

9. γαμειν: T^sh γαμησαι 12. αὕτη: T αὐτή 13. εἰ
 τις: TH ητις 15. υμας: Th ημας 17. th εμερισεν

22. John viii. 36;
1. Cor. vi. 18;
Eph. vi. 6.

ἐλεύθερος γενέσθαι, μάλλον χρῆσαι. ²² ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος ἀπελεύθερος κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δούλος ἐστὶν Χριστοῦ. ²³ τιμῆς ἠγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων. ²⁴ ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῷ.

23. vi. 20; Gal.
v. 1.

24. vii. 20.

²⁵ Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἠληθὲς ὑπὸ κυρίου πιστὸς εἶναι. ²⁶ νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. ²⁷ δέδεσαι γυναικί; μὴ ζῆτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζῆτει γυναῖκα. ²⁸ εἰ δὲ καὶ γαμήσης, οὐχ ἡμαρτες, καὶ εἰ γήμη ἢ παρθένος, οὐχ ἡμαρτεν· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι. ²⁹ τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν ἴνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν, ³⁰ καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες, ³¹ καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. ³² θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ. ³³ ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί. ³⁴ καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, ἴνα ἢ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα

26. Mat. xxiv.
8ss., 19.

31. 1 John ii. 17;
Rev. xxi. 1.

32. vii. 28.

33. (Eph. v. 29.)

34. 1 Tim. v. 5.

28. ΤΗ [η] παρθενος 29. Τ h εστιν το λοιπον, ινα
33s. ΤΗ τη γυναικι, και μεμερισται. και η γυνη η αγαμος και η παρθενος μεριμνα 34. ΤΗ [και] τω σωμ.

μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρὶ.

³⁵ τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ὑπερισπᾷστως. ³⁶ εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένου αὐτοῦ νομίζει, ἐὰν ἦ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ ἁμαρτάνει, γαμείτωσαν.

^{35.} vii. 26, 28, 32; xiv. 40; Rom. xiii. 13.

³⁷ ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένοῦ, καλῶς ποιήσει. ³⁸ ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένου καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει.

^{37.} xv. 58; Col. 1. 23.

³⁹ γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῆ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ. ⁴⁰ μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κύγῳ πνεῦμα θεοῦ ἔχειν.

^{39.} Rom. vii. 2.

VIII.

¹ Περὶ δὲ τῶν εἰδωλοθύτων οἶδαμεν ὅτι πάντες γινώσκουσιν ἔχομεν. ἡ γινῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. ² εἴ τις δοκεῖ ἐγνωκέαι τι, οὐπω ἔγνω καθὼς δεῖ γινῶναι· ³ εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. ⁴ περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἶς. ⁵ καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ

VIII. 1. x. 25, 275.

² Gal. vi. 3.

³ Gal. iv. 9.

⁴ x. 20.

38. Τη την παρθενον εαυτου | ποιει: η ποιησει | ποιησει: t ποιει 40. δε sc: t H^s γαρ

γῆς, ὡς περ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί,
 6 ἄλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ
 ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι'
 οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. 7 ἄλλ' οὐκ ἐν
 πᾶσιν ἢ γινώσκουσιν· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι
 τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συν-
 8 εἰδήσις αὐτῶν ἀσθενὴς οὕσα μολύνεται. 8 βρῶμα
 δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν φάγω-
 μεν περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν ὑστερού-
 9 μεθα. 9 βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη
 πρόσκομμα γένηται τοῖς ἀσθενέσιν. 10 ἐὰν γάρ τις
 ἴδῃ σὲ τὸν ἔχοντα γινώσκῃ ἐν εἰδωλίῳ κατακείμενον,
 οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομη-
 11 θήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; 11 ἀπόλ-
 λυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς
 δι' οὗ Χριστὸς ἀπέθανεν. 10 οὕτως δὲ ἁμαρτάνον-
 12 τες εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν
 συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἁμαρτάνετε.
 13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου,
 οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελ-
 φόν μου σκανδαλίσω.

IX.

IX. 1. ix. 19; xv.
 8; Acts ix. 38s.;
 xviii. 9, 22, 68s.;
 xxvi. 128s.

2. iv. 15; 2 Cor.
 iii. 2.

¹ Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;
 οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ
 ἔργον μου ὑμεῖς ἐστὲ ἐν κυρίῳ; ² εἰ ἄλλοις οὐκ
 εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμί· ἢ γὰρ σφρα-

VIII. 6. tH [αλλ] ἡμιν | δι ου: h δι ου 8. T³H ουτε
 εαν μη φαγωμεν, υστερουμεθα, ουτε εαν φαγωμεν, περισσευ.
 | T περισσευομεθα 10. tH ιδη [σε] | T ειδωλειω IX. 1.
 T εωρακα

γίς μου τῆς ἀποστολῆς ὑμεῖς ἐστὲ ἐν κυρίῳ. ³ ἢ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν ἐστιν αὕτη. ⁴ μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πείν; ⁵ μὴ ^{4. Luke x. 75.} οὐκ ἔχομεν ἐξουσίαν ἰδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; ⁶ ἢ μόνος ἐγὼ καὶ Βαρνάβας ^{6. Acts iv. 36.} οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; ⁷ τίς στρατεύεται ἰδίῳις ὀφωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; ⁸ μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει; ⁹ ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· οὐ κημώσεις βοῦν ἰλοῶντα. ^{9. Deut. xxv. 4; 1 Tim. v. 18.} μὴ τῶν βοῶν μέλει τῷ θεῷ; ¹⁰ ἢ δι' ἡμᾶς πάντως ^{10. James v. 7.} λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἰλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. ¹¹ εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ^{11. Rom. xv. 27.} ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; ¹² εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μή τινα ἐκκοπὴν δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. ¹³ οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται; ¹⁴ οὕτως καὶ ^{14. Mat. x. 10; Luke x. 7.} ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. ¹⁵ ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα

4. Τ πειν 7. ΤΗ [η] τις ποιμαίνει 9. κημωσεις: Η⁸ φιμωσεις | Η θεω, 12. Τ εγκοπην Η ενκοπην 13. Η συμμεριζ. 15. Η η — το καυχ.

ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά μου οὐδεὶς κενώσει. ¹⁶ ἔὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοί ἐστιν ἔὰν μὴ εὐαγγελίζωμαι. ¹⁷ εἰ γὰρ ἐκὼν τοῦτο πρῶσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. ¹⁸ τίς οὖν μου ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. ¹⁹ Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· ²⁰ καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· ²¹ τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδαίνω τοὺς ἀνόμους· ²² ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω. ²³ πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συνκοινωνὸς αὐτοῦ γένωμαι. ²⁴ οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε. ²⁵ πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. ²⁶ ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλωσ, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων· ²⁷ ἀλλ' ὑπωπιᾶζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

17. iv. 1; (Luke xvii. 20.)

20. Acts xvi. 3; Gal. ii. 26.

21. Acts xi. 3; Gal. ii. 3.

22. Rom. xi. 14.

25. 2 Tim. iv. 8; James i. 12.

16. εὐαγγελίζωμαι sc: TH³ εὐαγγελισωμαι 18. μου pr: t μοι 22. ασθενής: tpm [ως] 23. T συγκοιν. 27. TH αλλα

Χ.

Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ ^{Χ. 1. Εξ. xliii. 21; xiv. 22.}
 πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ
 πάντες διὰ τῆς θαλάσσης διήλθον, ² καὶ πάντες
 εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν
 τῇ θαλάσῃ, ³ καὶ πάντες τὸ αὐτὸ πνευματικὸν ^{3. Εξ. xvi. 15.}
 βρῶμα ἔφαγον, ⁴ καὶ πάντες τὸ αὐτὸ πνευματι- ^{4. Εξ. xvii. 6.}
 κὸν ἔπιον πόμα· ἔπιον γὰρ ἐκ πνευματικῆς
 ἀκολουθούσης πέτρας, ἣ πέτρα δὲ ἦν ὁ Χριστός·
⁵ ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ ^{5. Num. xiv. 30; xxvi. 64s.}
 θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. ⁶ ταῦτα ^{6. Num. xi. 4.}
 δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς
 ἐπιθυμητὰς κακῶν, καθὼς κικεῖνοι ἐπεθύμησαν.
⁷ μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν, ^{7. Εξ. xxxii. 6.}
 ὥσπερ γέγραπται· ἐκάθισεν ὁ λαὸς φαγεῖν καὶ
 πεῖν, καὶ ἀνέστησαν παίζειν. ⁸ μηδὲ πορνεύωμεν, ^{8. Num. xxv. 1, 9.}
 καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπесαν μιᾷ
 ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. ⁹ μηδὲ ἐκπειράζωμεν ^{9. Num. xxi. 5s.}
 τὸν κύριον, καθὼς τινες αὐτῶν ἐξεπείρασαν καὶ
 ὑπὸ τῶν ὄφειν ἀπώλλυντο. ¹⁰ μηδὲ γογγύζετε, ^{10. Num. xiv. 2, 37.}
 καθίπερ τινὲς αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο
 ὑπὸ τοῦ ὄλοθρευτοῦ. ¹¹ ταῦτα δὲ τυπικῶς συν- ^{11. Rom. xv. 4; Heb. ix. 26.}
 ἔβαινε ἐκεῖνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν,
 εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. ¹² ὥστε ὁ
 δοκῶν ἐστάναι βλεπέτω μὴ πέση. ¹³ πειρασμὸς ^{13. i. 9.}
 ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ

Χ. 2. T^sH^s ἐβαπτισαντο 3. H [το αυτο] 5. TH ηυδοκ.
 7. T πιεν 8. h εν μια 9. κυριον : t χριστον | TH^s
 επειρασαν 10. t γογγυζωμεν, καθως 11. t συνεβαινον 13.
 h εασ. πειρασθ. υμ.

θεός, ὃς οὐκ εἴσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

14. 1 John v. 21. ¹⁴ Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. ¹⁵ ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. ¹⁶ τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστίν; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; ¹⁷ ὅτι εἰς ἄρτος, ἐν σώμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. ¹⁸ βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίουτες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; ¹⁹ τί οὖν φημί; ὅτι εἰδωλόθυτόν τι ἐστίν; ἢ ὅτι εἰδωλόν τι ἐστίν; ²⁰ ἀλλ' ὅτι ἂ θύουσιν, δαιμονίοις καὶ οὐ θεῷ θύουσιν· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. ²¹ οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων. ²² ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν;
- 23 Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. ²⁴ μηδεὶς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἐτέρου. ²⁵ πᾶν τὸ ἐν μακέλλῳ πωλούμενου ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν· ²⁶ τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. ²⁷ εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. ²⁸ εἰ δέ τις ὑμῖν εἴπη· τοῦτο ἱερόθυ-

14. Η εἰδωλολατρίας 16. ἐστιν pr : ΤΗ ante του αιματος
18. Τῆσ ουχι 20. θυουσιν pr : Τ [t H] add τα εθνη

τόν ἐστιν, μὴ ἐσθίετε δι' ἐκείνου τὸν μηνύσαντα
καὶ τὴν συνείδησιν. ²⁹ συνείδησιν δὲ λέγω οὐχὶ <sup>29. 1 Tim. iv. 4;
Rom. xiv. 6.</sup>
τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου. ἵνατί γὰρ ἡ
ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;
³⁰ εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ
οὗ ἐγὼ εὐχαριστῶ; ³¹ εἴτε οὖν ἐσθίετε εἴτε <sup>31. Col. iii. 17;
Mat. v. 16.</sup>
πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ
ποιεῖτε. ³² ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ ^{32. Rom. xiv. 13.}
Ἕλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ, ³³ καθὼς ^{33. ix. 19.}
καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ
σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.
(XI.) ¹ Μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ ^{XI. i. iv. 16.}
Χριστοῦ.

XI.

² Ἐπαινῶ δὲ ὑμᾶς, ὅτι πάντα μου μέμνησθε ^{2. 2 Thess. ii. 15.}
καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέ-
χετε. ³ θέλω δὲ ὑμᾶς εἰδέναί ὅτι παντὸς ἀνδρὸς ἡ <sup>3. Eph. v. 23;
Gen. iii. 16.</sup>
κεφαλὴ ὁ Χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ
ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός. ⁴ πᾶς ἀνὴρ
προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων
καταισχύνει τὴν κεφαλὴν αὐτοῦ. ⁵ πᾶσα δὲ γυνή
προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ
κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γὰρ
ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. ⁶ εἰ γὰρ οὐ κατα- ^{6. (Deut. xxi. 12.)}
καλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν
γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυ-
πτέσθω. ⁷ ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύ- ^{7. Gen. i. 27.}
πτέσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ

ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστίν. ⁸ οὐ γὰρ ἐστίν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός·
⁹ καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. ¹⁰ διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.
¹¹ πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ· ¹² ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ θεοῦ. ¹³ ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι; ¹⁴ οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾶ, ἀτιμία αὐτῷ ἐστίν, ¹⁵ γυνὴ δὲ ἐὰν κομᾶ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.

¹⁶ Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησῖαι τοῦ θεοῦ.

¹⁷ Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἡσσον συνέρχεσθε.

¹⁸ πρῶτον μὲν γὰρ συνεργομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω. ¹⁹ δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. ²⁰ συνεργομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἐστίν κυριακὸν δεῖπνον φαγεῖν· ²¹ ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾶ, ὃς δὲ μεθύει. ²² μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν;

19. Mat. x. 34; xviii. 7; 1 John ii. 19; Luke ii. 35.

22. xi. 17; James ii. 6.

17. T^sh παραγγέλλω ουκ επαινω 19. wa: T[H] add και 22. επαινεσω: t επαινω | T υμας εν τουτω;

ἐπαινέσω ὑμᾶς ; ἐν τούτῳ οὐκ ἐπαινῶ. ²³ Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδί-
 δετο ἔλαβεν ἄρτον ²⁴ καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
²⁵ ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. ²⁶ ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ. ²⁷ ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. ²⁸ δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ²⁹ ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα. ³⁰ διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ κοιμῶνται ἱκανοί. ³¹ εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· ³² κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. ³³ ὥστε, ἀδελφοί μου, συνεργόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. ³⁴ εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

23. xv. 3; 2355.;
 Luke xxiii. 195.;
 Mat. xx i. 2685.;
 Mark xiv. 2255.

25. Ex. xxiv. 8.

26. Mat. xxvi. 64;
 xxiv. 40; John
 xiv. 3.

27. x. 16.

28. 2 Cor. xiii. 5;
 Gal. vi. 4

31. Ps. xxxii. 5.

XII.

¹ Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. ² οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδῶλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. ³ διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει· ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύνатаι εἰπεῖν· κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἀγίῳ.

XII. 3. 1 John
iv. 25.

4. Rom. xii. 6.

⁴ Διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα· ⁵ καὶ διαιρέσεις διακονιῶν εἰσίν, καὶ ὁ αὐτὸς κύριος· ⁶ καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. ⁷ ἐκάστῳ δὲ δίδεται ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. ⁸ ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ⁹ ἐτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι, ¹⁰ ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διάκρισις πνευμάτων, ἐτέρῳ γένη γλωσσῶν, ἄλλῳ δὲ ἐρμηνεία γλωσσῶν· ¹¹ πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

12. xii. 27; vi. 15;
Rom. xii. 45.

13. Gal. iii. 28;
John vii. 37, 39.

¹² Καθάπερ γὰρ τὸ σῶμα ἐν ἔστιν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἐν ἔστιν σῶμα, οὕτως καὶ ὁ Χριστός· ¹³ καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεῦμα ἐποτίσθημεν. ¹⁴ καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ

πολλά. ¹⁵ εὖν εἶπη ὁ πούς· ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. ¹⁶ καὶ εὖν εἶπη τὸ οὖς· ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. ¹⁷ εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἢ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἢ ὄσφρησις; ¹⁸ νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν. ¹⁹ εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; ²⁰ νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. ²¹ οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ· χρεῖαν σου οὐκ ἔχω, ἢ πάλιν ἢ κεφαλῇ τοῖς ποσίν· χρεῖαν ὑμῶν οὐκ ἔχω. ²² ἀλλὰ πολλῶ μάλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, ²³ καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει, ²⁴ τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ περισσοτέραν δούς τιμὴν, ²⁵ ἵνα μὴ ἦ σχίσματα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη. ²⁶ καὶ εἴτε πίσχει ἐν μέλος, συνπίσχει πάντα τὰ μέλη· εἴτε δοξάζεται μέλος, συνχαίρει πάντα τὰ μέλη. ²⁷ ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους. ²⁸ καὶ οὖς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρώτου ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων,

²⁷. xii. 12; vi. 15; Rom. xii. 45.

²⁸. xii. 95.; Eph. iv. 11.

15, 16. T ad finem σωματος; 18. TH^s νυν 19. TH [τα] παντα 20. [T] H^s om μεν 21. t H [δε] 25. T^s H σχισμα 26. ειτε pr: T^s ει τι | T συμπασχει | μελος sc: t pm [ἐν] | T συγχαρει

ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν. ²⁹ μὴ πάντες ἀπόστολοι ; μὴ πάντες προφῆται ; μὴ πάντες διδάσκαλοι ; μὴ πάντες δυνάμεις ; ³⁰ μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων ; μὴ πάντες γλώσσαις λαλοῦσιν ; μὴ πάντες διερμηνεύουσιν ; ³¹ ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι.

31. xiv. 1.

XIII.

XIII. 1. Rom. xiii. 8ss.

¹ Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον ἀλαλάζον. ² καὶ εἰ ἔχω προφητείαν καὶ εἶδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ εἰ ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναί, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. ³ καὶ εἰ ἠψώμωσιν πάντα τὰ ὑπάρχοντά μου, καὶ εἰ ἠπαρῶ τὸ σῶμά μου ἵνα καυθήσομαι, ἀγάπην δὲ μὴ ἔχω, οὐθέν ὠφελοῦμαι. ⁴ ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ ἡ ἀγάπη, οὐ περπερεύεται, οὐ φυσιοῦται, ⁵ οὐκ ἄσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζέται τὸ κακόν, ⁶ οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγκαίρει δὲ τῇ ἀληθείᾳ· ⁷ πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

2. xiv. 3ss. ; Mat. xvii. 20.

3. Rom. xii. 20 ; 1 John iii. 16s.

4. Prov. x. 12.

5. x. 24 ; Phil. ii. 4.

⁸ Ἡ ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφη-

XIII. 2. και εαν pr : Η καν | και εαν sc : T³H καν | Η μεθιστανειν 3. και εαν pr : TH καν | και εαν sc : Η καν | Τ καυθησωμαι Η καυχησωμαι 3. TH ουδεν 4. TH χρηστευεται, η αγαπη ου ζηλοι, [η αγαπη] (H om) ου περπερ. 5. τα : th το μη 6. T συχαιρ. 8. T [δε] | h προφητεια, καταργηθησεται | τ γνωσεις, καταργηθησονται

τείαι, καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. ⁹ ἐκ μέρους 9. xiii. 12. γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν· ¹⁰ ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται. ¹¹ ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. ¹² βλέπο- 12. viii. 3. μεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. ¹³ νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

XIV.

¹ Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευμα- XIV. 1. xii. 31; xiv. 5. τικά, μᾶλλον δὲ ἵνα προφητεύητε. ² ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ³ ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. ⁴ ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. ⁵ θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσ- 5. xiv. 1, 13; Num. xi. 29. σαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. ⁶ νῦν 6. xii. 8. δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητεία ἢ διδαχῇ; ⁷ ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε

κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς
 γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον ;
 8 καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῶ, τίς
 παρασκευάζεται εἰς πόλεμον ; 9 οὕτως καὶ ὑμεῖς
 διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δώτε, πῶς
 γνωσθήσεται τὸ λαλούμενον ; ἔσεσθε γὰρ εἰς
 αἴρα λαλοῦντες. 10 τοσαῦτα εἰ τύχοι γένη φωνῶν
 εἰσὶν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον. 11 ἐὰν οὖν μὴ
 εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι
 βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. 12 οὕτως
 καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν
 οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.
 13 διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμη-
 νεύη. 14 ἐὰν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά
 μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.
 15 τί οὖν ἐστίν ; προσεύξομαι τῷ πνεύματι, προσ-
 εύξομαι δὲ καὶ τῷ νοῦ. ψαλῶ τῷ πνεύματι,
 16 ψαλῶ δὲ καὶ τῷ νοῦ. 16 ἐπεὶ ἐὰν εὐλογῆς πνεύ-
 ματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς
 ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ ; ἐπειδὴ τί
 λέγεις οὐκ οἶδεν. 17 σὺ μὲν γὰρ καλῶς εὐχαρι-
 στεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. 18 εὐχαριστῶ
 τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσση λαλῶ.
 19 ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ
 μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους
 λόγους ἐν γλώσση.

20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν,
 ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι

8. (Num. x. 9.)

13. xiv. 5.

15. Eph. v. 19.

16. xiv. 23; (Nch. viii. 6.)

20. Eph. iv. 14; Mat. xviii. 3.

8. T h φωνην σαλπιδγξ 14. TH εαν [γαρ] 15. t προσ-
 ευξωμαι bis | δε sc: TH [δε] 16. πνευματι: H pm [εν]
 17. T αλλα 18. t H^s γλωσσαις

γίνεσθε. ²¹ ἐν τῷ νόμῳ γέγραπται ὅτι ἐν ἑτερο- ^{21. Is. xxviii. 125.}
 γλώσσοις καὶ ἐν χείλεσιν ἐτέρων λαλήσω τῷ λαῷ
 τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει
 κύριος. ²² ὥστε αἱ γλώσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς
 πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία
 οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. ²³ ἐὰν οὖν <sup>23. xiv. 16; Acts
ii. 13.</sup>
 συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λα-
 λῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι,
 οὐκ ἐροῦσιν ὅτι μαίνεσθε; ²⁴ ἐὰν δὲ πάντες
 προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης,
 ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,
²⁵ τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, <sup>25. Zach. viii. 23;
Is. xlv. 14;
(2 Chron. vi. 18.)</sup>
 καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ
 θεῷ, ἀπαγγέλλων ὅτι ὄντως θεὸς ἐν ὑμῖν ἐστίν.
²⁶ Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ^{26. Eph. iv. 12.}
 ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν
 ἔχει, γλώσσαν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς
 οἰκοδομὴν γινέσθω. ²⁷ εἴτε γλώσση τις λαλεῖ, ^{27. xiv. 5.}
 κατὰ δύο ἢ τὸ πλείστον τρεῖς, καὶ ἀνὰ μέρος, καὶ
 εἰς διερμηνευέτω. ²⁸ ἐὰν δὲ μὴ ἦ διερμηνευτής, ^{28. xiv. 2.}
 σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ
 θεῷ. ²⁹ προφηῆται δὲ δύο ἢ τρεῖς λαλείτωσαν,
 καὶ οἱ ἄλλοι διακρινέτωσαν. ³⁰ ἐὰν δὲ ἄλλω
 ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. ³¹ δύ-
 νασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα
 πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται.
³² καὶ πνεύματα προφητῶν προφήταις ὑποτάσ-
 σεται. ³³ οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς ἀλλὰ ^{33. Rom. xv. 33.}
 εἰρήνης.

25. ΤΗ ο θεος 26. Η ερμηνιαν 28. Τ h ερμηνευτης
 31SS. Η³ (sed h παρακαλωνται.) παρακαλωνται. (και πνευματα
 — ειρηνης,) ως εν — αγιων.

34. 1 Tim. ii. 11s.;
Gen. iii. 16.

Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, ³⁴ αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει. ³⁵ εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. ³⁶ ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξηλθει, ἢ εἰς ὑμᾶς μόνους κατήντησεν;

39. xiv. 1ss.

³⁷ Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι κυρίου ἐστίν· ³⁸ εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται. ³⁹ ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεῦειν, καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις· ⁴⁰ πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

40. Col. ii. 5.

XV.

XV. 1. Gal. i. 11.

¹ Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, ² δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε. ³ παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, ⁴ καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, ⁵ καὶ ὅτι ὄφθη Κηφᾶ, ἔπειτα τοῖς δώδεκα. ⁶ ἔπειτα ὄφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ. ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι,

3. xi. 23.
3s. Luke xxiv.
26s.; 1s. liiii. 8ss.;
Ps. xvi. 10.

5. Luke xxiv. 34.
5s.

33. Τ ειρηνης, ως εν—αγιων. 35. H^s μανθανειν 37.
εστιν: TH add εντολη 38. αγνοειται: T^s h αγνοειτω 39.
γλωσσαις: t pm [εν] XV. 5. επειτα: T^s H^s εια

τινὲς δὲ ἐκοιμήθησαν. ⁷ ἔπειτα ὤφθη Ἰακώβω,
 ἔπειτα τοῖς ἀποστόλοις πᾶσιν. ⁸ ἔσχατον δὲ πάν- 8. Acts ix. 35s.
 των ὡσπερὶ τῷ ἐκτρώματι ὤφθη κάμοι. ⁹ ἐγὼ 9. Eph. iii. 8;
Acts ix. 15s.
 γὰρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ
 ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν
 ἐκκλησίαν τοῦ θεοῦ. ¹⁰ χάριτι δὲ θεοῦ εἰμὶ ὃ
 εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη,
 ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα, οὐκ
 ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ σὺν ἐμοί. ¹¹ εἴτε
 οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως
 ἐπιστεύσατε.

¹² Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν
 ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνά-
 στασις νεκρῶν οὐκ ἔστιν; ¹³ εἰ δὲ ἀνάστασις νε-
 κρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται. ¹⁴ εἰ δὲ
 Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα
 ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν. ¹⁵ εὕρισκόμεθα
 δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν
 κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ
 ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. ¹⁶ εἰ γὰρ
 νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται.
¹⁷ εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις
 ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. ¹⁸ ἄρα
 καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. ¹⁹ εἰ ἐν
 τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνοι,
 ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. ²⁰ Νυνὶ δὲ 20. Col. i. 18.
 Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοι-
 μημένων. ²¹ ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, 21s. Rom. v. 12ss.

7. ἐπειτα sc: T^sH^s ειτα 10. συν εμοι: h pm ἡ 14.
 T[†]H^s om και pr | υμων: H^s ημων 17. υμων pr: H add
 [εστιν]

καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. ²² ὡσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. ²³ ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ, ²⁴ εἶτα τὸ τέλος, ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. ²⁵ δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῆ ἅπντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. ²⁶ ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. ²⁷ πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἶπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· ²⁸ ὅταν δὲ ὑποταγῆ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ θεὸς τὰ πάντα ἐν πᾶσιν.

²⁹ Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; ³⁰ τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; ³¹ καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἀδελφοί, ἢν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. ³² εἰ κατὰ ἀνθρώπου ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν. ³³ μὴ πλανᾶσθε· φθειροῦσιν ἡθῆ χρηστὰ ὀμιλίας κακαί. ³⁴ ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε· ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λαλῶ.

25. Ps. cx. 1;
Mat. xxii. 44;
Heb. x. 13.

27. Ps. viii. 7;
Eph. i. 22; Heb.
ii. 8.

31. Rom. viii. 36.

32. 2 Cor. i. 8;
1s. xxii. 13;
(Wisd. ii. 1ss.)

33. Eph. v. 6;
Wisd. iv. 12.

34. Mat. xxii. 29;
1 Cor. vi. 5.

³⁵ Ἀλλὰ ἐρεῖ τις· πῶς ἐγείρονται οἱ νεκροί; ³⁵ Ezek. xxxvii.
 ποίῳ δὲ σώματι ἔρχονται; ³⁶ ἄφρων, σὺ δ' ³⁶ John xii. 24.
 σπείρεις, οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· ³⁷ καὶ
 ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις,
 ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν
 λοιπῶν· ³⁸ ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ³⁸ Gen. i. 11.
 ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα.
³⁹ οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν
 ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ
 πτηνῶν, ἄλλη δὲ ἰχθύων. ⁴⁰ καὶ σώματα ἐπου- ⁴⁰ Mat. xxii. 30;
 ράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ ^{Acts xii. 7 etc.}
 τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.
⁴¹ ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ
 ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει
 ἐν δόξῃ. ⁴² οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. ⁴² xv. 36, 50.
 σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
⁴³ σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρε- ⁴³ Phil. iii. 21.
 ται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει. ⁴⁴ σπείρεται
 σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. εἰ
 ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.
⁴⁵ οὕτως καὶ γέγραπται· ἐγένετο ὁ πρῶτος ἄνθρω- ⁴⁵ Gen. ii. 7;
 πος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ εἰς ^{Rom. v. 14.}
 πνεῦμα ζωοποιούν. ⁴⁶ ἀλλ' οὐ πρῶτον τὸ πνευ-
 ματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.
⁴⁷ ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ⁴⁷ Gen. ii. 7.
 ἄνθρωπος ἐξ οὐρανοῦ. ⁴⁸ οἶος ὁ χοϊκός, τοιοῦτοι ⁴⁸ Gen. iii. 19,
 καὶ οἱ χοϊκοί, καὶ οἶος ὁ ἐπουράνιος, τοιοῦτοι καὶ ^{22.}
 οἱ ἐπουράνιοι· ⁴⁹ καὶ καθὼς ἐφορέσαμεν τὴν ⁴⁹ Rom. viii. 29.
 εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ
 ἐπουρανίου.

50. vi. 95.

⁵⁰ Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. ⁵¹ Ἴδου μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα, πάντες

52. 1 Thess. iv. 15s. ; Mat. xxiv. 31.

δὲ ἀλλαγησόμεθα, ⁵² ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοὶ καὶ ἡμεῖς ἀλλαγησόμεθα. ⁵³ δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύ-

53. 2 Cor. v. 35.

σασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι

54. Is. xxv. 8.

ἀθανασίαν. ⁵⁴ ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος·

55. Hos. xiii. 14.

κατεπόθη ὁ θάνατος εἰς νίκος. ⁵⁵ ποῦ σου θάνατε τὸ νίκος ; ποῦ σου θάνατε τὸ κέντρον ; ⁵⁶ τὸ δὲ κέντρον τοῦ θανάτου ἡ ἀμαρτία, ἡ δὲ δύναμις τῆς

57. Rom. v. 12ss.

ἀμαρτίας ὁ νόμος. ⁵⁷ τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁵⁸ ὥστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

XVI.

XVI. 1. Rom. xv. 26.

¹ Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὡσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε. ² κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἂν εὐο-

50. t δυναται 51. t κοιμηθησομεθα ου, παντες δε (sic)
54. H⁹ om το φθαρτον τουτο ενδυσηται αφθαρσιαν και | αθανασιαν : H pm [την] XVI. 2. αν : TH εαν | h ευοδωθη

δῶται, ἵνα μὴ ὅταν ἔλθω τότε λογίαι γίνωνται.
³ ὅταν δὲ παραγένωμαι, οὓς εἰς δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· ⁴ εἰ δὲ ἢ ἄξιον τοῦ κάμει πορεύεσθαι, σὺν ἐμοὶ πορεύσονται. ⁵ ἐλεύσομαι 5. Acts xix. 21; xx. 28.
 δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι, ⁶ πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ εἰς πορεύωμαι. ⁷ οὐ θέλω γὰρ ὑμᾶς 7. iv. 19.
 ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, εἰ ὁ κύριος ἐπιτρέψῃ.
⁸ ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς· 8. Acts xix. 8.
⁹ θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργῆς, καὶ 9. 2 Cor. ii. 12.
 ἀντικείμενοι πολλοί.

¹⁰ Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως 10. iv. 17; Acts xix. 22.
 γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται 11. 1 Tim. iv. 12.
 ὡς καὶ ἐγώ. ¹¹ μὴ τις οὖν αὐτὸν ἐξουθενήσῃ.
 προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

¹² Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. 12. iii. 5; Acts xix. 1.

¹³ Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. ¹⁴ πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

¹⁵ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν 15. i. 16; Rom. xvi. 5.
 οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·

3. εαν: T αν | Η δοκιμασητε δι επιστολων, 4. ΤΗ αξιον η 6. Η καταμενω | Η³ om και 8. Η ἐπιμένω 10. Η³ ως εγω 11. Τ προς εμε

- 16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις καὶ
 παντὶ τῷ συνεργούντι καὶ κοπιῶντι. 17 χαίρω δὲ
 ἐπὶ τῇ παρουσίᾳ Στεφανά καὶ Φορτουνίου καὶ
 Ἀχαικοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλή-
 ρωσαν· 18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ
 ὑμῶν. ἐπιγινώσκετε οὖν τοιοῦτους.
- 19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας.
 ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ
 Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.
- 20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπά-
 σασθε ἀλλήλους ἐν φιλήματι ἀγίῳ.
- 21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. 22 εἴ τις
 οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. μαρὰν ἀθά.
- 23 ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν. 24 ἡ
 ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ
 Ἰησοῦ.

17. υμετερον: h υμων | ουτοι: ταυτοι 19. ασπαζεται:
 T^s -ζονται

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

I.

¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελή-
ματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ
τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ σὺν τοῖς ἀγίοις πᾶ-
σιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. ² χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
Χριστοῦ.

I. IS. I Cor. i.
155., etc.

³ Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς
πάσης παρακλήσεως, ⁴ ὁ παρακαλῶν ἡμᾶς ἐπὶ
πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς πα-
ρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλή-
σεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ, ⁵ ὅτι
καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς
ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ
παράκλησις ἡμῶν. ⁶ εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς
ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακα-
λούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνερ-
γουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν
καὶ ἡμεῖς πάσχομεν. καὶ ἡ ἐλπίς ἡμῶν βεβαία

3. Eph. i. 3;
Rom. xv. 5.

5. Col. i. 24.

I. 6. h om και σωτηριας | ειτε παρακαλ. υπ. της υμων πα-
ρακλ. (Th add και σωτηριας) : T^sh post βεβαια υπερ υμων |
TH πασχομεν,

7. Phil. iii. 10. ὑπὲρ ὑμῶν, ⁷ εἰδότες ὅτι ὡς κοινωνοὶ ἔστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

⁸ Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ δυνάμιν ἐβαρίθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν. ⁹ ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχίκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ

10. 2 Tim. iv. 18. τῷ ἐγείροντι τοὺς νεκρούς, ¹⁰ ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ρύσεται, εἰς ὃν ἠλπίζαμεν ὅτι καὶ ἔτι ρύσεται, ¹¹ συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν

12. 1 Cor. ii. 45. εὐχαριστηθῇ ὑπὲρ ἡμῶν. ¹² ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν ὅτι ἐν ἀγιότητι καὶ εἰλικρινίᾳ τοῦ θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. ¹³ οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε. ἐλπίζω δὲ ὅτι ἕως τέλους

14. 1 Cor. i. 8. ἐπιγνώσεσθε, ¹⁴ καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμέν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

¹⁵ Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχῆτε,

16. 1 Cor. xvi. 5. ¹⁶ καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ἰφ' ὑμῶν

8. περι: H⁸ υπερ 10. ΤΗ ερυσατο | ΤΗ [οτι] 12. Τ ειλικρινεια | Η [και] ουκ εν σοφ. 14. Τ om ημων sc 15. χαριν: t H⁸ χαραν

προπεμφθῆναι εἰς τὴν Ἰουδαίαν. ¹⁷ τοῦτο οὖν 17. Mat. v. 37;
James v. 12. βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ
ἀβουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ἢ παρ'
ἐμοὶ τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ; ¹⁸ πιστὸς δὲ ὁ θεὸς 18. 1 Cor. i. 9.
ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναὶ καὶ οὐ.
¹⁹ ὁ τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς ὁ ἐν ὑμῖν
δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ
Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν
αὐτῷ γέγονεν. ²⁰ ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν
αὐτῷ τὸ ναί· διὸ καὶ δι' αὐτοῦ τὸ ἀμὴν τῷ θεῷ
πρὸς δόξαν δι' ἡμῶν. ²¹ ὁ δὲ βεβαιῶν ἡμᾶς σὺν 21. 1 Cor. i. 8.
ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός, ²² ὁ καὶ 22. v. 5.
σφραγισάμενος ἡμᾶς καὶ δούς τὸν ἀραβῶνα τοῦ
πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

²³ Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ
τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι
ἦλθον εἰς Κόρινθον. ²⁴ οὐχ ὅτι κυριεύομεν ὑμῶν
τῆς πίστεως, ἀλλὰ συνεργοὶ ἔσμεν τῆς χαρᾶς
ὑμῶν· τῇ γὰρ πίστει ἐστήκατε.

II.

¹ Ἐκρίνα δὲ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν
λύπῃ πρὸς ὑμᾶς ἐλθεῖν. ² εἰ γὰρ ἐγὼ λυπῶ
ὑμᾶς, καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος
ἐξ ἐμοῦ; ³ καὶ ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν II. 3. xii. 205;
Phil. ii. 27. λύπην σχῶ ἀφ' ᾧ ἔδει με χαίρειν, πεποιοῦσθε ἐπὶ
πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.
⁴ Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας 4. vii. 8.
ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-

19. T^s ιησους χριστος 22. Η [ο] και σφραγισ. | ΤΗ
απαβωνα II. 1. δε: t H^s γαρ

θήτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

5 *Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς.* ⁶ *ἰκανὸν τῷ τοιούτῳ ἢ ἐπιτιμία αὐτῇ ἢ ὑπὸ τῶν πλειόνων,* ⁷ *ὥστε τούναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.* ⁸ *διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην.* ⁹ *εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.* ¹⁰ *ᾧ δέ τι χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,* ¹¹ *ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.*

12 *Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ,* ¹³ *οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξίμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.*

14 *Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.* ¹⁵ *ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις,* ¹⁶ *οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἰκανός;* ¹⁷ *οὐ γὰρ ἐσμὲν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας, ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.*

5. Η μερους ινα μη επιβαρω παντας 7. [T] t H^s om
μαλλον 9. ει: h ἢ 17. αλλ pr: T αλλα | ειλικρινειας

III.

¹ Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν ; ἢ μὴ III. 1. v. 12.
 χρῆζομεν ὡς τινες συστατικῶν ἐπιστολῶν πρὸς
 ὑμᾶς ἢ ἐξ ὑμῶν ; ² ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, 2. 1 Cor. ix. 2.
 ἐνγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωσσομένη
 καὶ ἀναγνωσκομένη ὑπὸ πάντων ἀνθρώπων,
³ φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ δια- 3. Ex. xxxi. 18.
 κονηθεῖσα ὑφ' ἡμῶν, ἐνγεγραμμένη οὐ μέλανι
 ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξίν λιθί-
 ναις, ἀλλ' ἐν πλαξίν καρδίαις σαρκίνοις. ⁴ πεποί-
 θησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς
 τὸν θεόν, ⁵ οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοί ἐσμεν 5. ii. 16.
 λογίσασθαί τι ὡς ἐξ ἑαυτῶν, ἀλλ' ἢ ἱκανότης
 ἡμῶν ἐκ τοῦ θεοῦ, ⁶ ὃς καὶ ἰκάνωσεν ἡμᾶς διακό- 6. 1 Cor. xv. 10 ;
xi. 25 ; Rom. viii.
2 ; John vi. 63.
 νους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύ-
 ματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα
 ζωοποιεῖ. ⁷ εἰ δὲ ἢ διακονία τοῦ θανάτου ἐν γράμ- 7. Ex. xxxiv.
2955.
 μασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε
 μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ
 πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου
 αὐτοῦ τὴν καταργουμένην, ⁸ πῶς οὐχὶ μᾶλλον ἢ 8. Gal. iii. 14.
 διακονία τοῦ πνεύματος ἐστὶ ἐν δόξῃ ; ⁹ εἰ γὰρ
 τῇ διακονίᾳ τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον
 περισσεύει ἢ διακονία τῆς δικαιοσύνης δόξη. ¹⁰ καὶ
 γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ

III. 1. Τ συνισταν | Τ συστατικων 2, 3. Τ εγγεγρ.
 3. h και ενγεγραμμ. | πλαξιν καρδ. σαρκ.: h † 4. Τ θεον·
 H^s θεον. 5. αφ εαυτων : t post λογισασθαι τι | h εσμεν, |
 εαυτων sc : Τ αὐτων H αὐτων 6. Η αποκτεινει 7. Τ^s εν
 γραμματι 9. τη διακονια : t H^s η διακονια

μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης. ¹¹ εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.

¹² Ἐχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησία χρώμεθα, ¹³ καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. ¹⁴ ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται. ¹⁵ ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται. ¹⁶ ἡνίκα δὲ ἂν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα. ¹⁷ ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία. ¹⁸ ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

IV.

IV. 1. iii. 6.

2. 1 Cor. iv. 5.

¹ Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐγκακῶμεν, ² ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάν-

13. εαυτου: ΤΗ αυτου 14. ΤΗ αλλα 16. Τ δε αν Η δ αν 17. κυριου: Η † 18. καθαπερ: Η καθωσπερ IV. 2. Η συνιστανοντες

τες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. ³ εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον, ⁴ ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ^{4. Col. i. 15.} ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. ⁵ οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. ⁶ ὅτι ὁ ^{6. Gen. i. 3.} θεὸς ὁ εἰπών· ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ.

⁷ Ἐχομεν δὲ τὸν θησαυρὸν τούτον ἐν ὀστράκι- ^{7. 1 Cor. ii. 5.} νοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν, ⁸ ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἔξαπορούμενοι, ⁹ διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι, ¹⁰ πάν- ^{10. Rom. viii. 11.} τοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τοῖς σώμασιν ἡμῶν φανερωθῇ. ¹¹ αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες ^{11. Ps. xlv. 23; Rom. viii. 36.} εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ¹² ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ἡμῖν. ¹³ ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, ^{13. Ps. cxvi. 10.} κατὰ τὸ γεγραμμένον· ἐπίστευσα, διὸ καὶ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν,

4. † κατανασσαι 5. χριστ. ησ.: † ησ. χριστ. | † η δια ησου 10. τοις σωμασιν: † Η τω σωματι 13. † Η om και pr

14. 1 Cor. vi. 14. ¹⁴ εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. ¹⁵ τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

¹⁶ Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαίνουται ἡμέρα καὶ ἡμέρα. ¹⁷ τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, ¹⁸ μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

V.

¹ Οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. ² καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, ³ εἴγε ⁴ καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθησόμεθα. ⁴ καὶ γὰρ οἱ ὄντες ἐν τῷ σκίνει στενάζομεν βαρούμενοι, ἔφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. ⁵ ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δούς ἡμῖν τὸν ἀραβῶνα τοῦ πνεύματος. ⁶ θαρροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου. ⁷ διὰ πί-

V. 2. Rom. viii. 23.

4. 1 Cor. xv. 53.

5. 1. 22; Eph. i. 135.

14. ΤΗ [κυριον] 17. [t] Η⁵ om ημων V. 3. Τη ει περ
4. Η βαρουμενοι εφ ω | Τ αλλα 5. ΤΗ αρραβωνα

στεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους· ⁸ θαρ- 8. Phil. i. 23.
 ροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ
 τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον. ⁹ διό
 καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦ-
 ντες, εὐάρεστοι αὐτῷ εἶναι. ¹⁰ τοὺς γὰρ πάντας 10. Rom. xiv. 10;
 Eph. vi. 8; John
 v. 29.
 ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος
 τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ
 σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε
 φαῦλον.

¹¹ Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους
 πείθομεν, θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ
 ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερωῦσθαι. ¹² οὐ 12. iii. 1.
 πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν
 διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε
 πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν καρ-
 δία. ¹³ εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονού-
 μεν, ὑμῖν. ¹⁴ ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει
 ἡμᾶς, ¹⁵ κρίναντας τοῦτο, ὅτι εἰς ὑπὲρ πάντων
 ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ
 πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς
 ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερ-
 θέντι. ¹⁶ ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν
 κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χρι-
 στόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. ¹⁷ ὥστε εἴ τις 17. Gal. vi. 15;
 Is. xliii. 18s.;
 Ixv. 17.
 ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν,
 ἰδοὺ γέγονεν καινά. ¹⁸ τὰ δὲ πάντα ἐκ τοῦ θεοῦ
 τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ
 δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, ¹⁹ ὡς
 ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσει

10. τα δια: t ? τα ιδια | φαυλον: t κακον 12. ημων:
 t υμων 19. ΤΗ αυτων,

20. Eph. vi. 20. *ἐαυτῶ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.* ²⁰ *ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.* ²¹ *τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ.*

VI.

¹ *Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· —* ² *λέγει γάρ· καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας· —* ³ *μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία,* ⁴ *ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ⁵ ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, ⁶ ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ⁷ ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, ⁸ διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, ⁹ ὡς ἀγνοοῦμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, ¹⁰ ὡς λυπούμενοι αἰεὶ δὲ*

VI. 2. Is. xlix. 8.
 4. iv. 2.
 5. xi. 23ss.
 6. Rom. xii. 9.
 7. 1 Cor. ii. 4;
 2 Cor. x. 4.
 9. Ps. cxviii. 17s.;
 1 Cor. xv. 31.

χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες,
ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

¹¹ Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ^{11.} Ps. cxix. 32.
ἡ καρδία ἡμῶν πεπλάτυνται · ¹² οὐ στενοχωρεῖσθε
ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχοις
ὑμῶν · ¹³ τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις ^{13.} 1 Cor. iv. 14.
λέγω, πλατύνθητε καὶ ὑμεῖς.

¹⁴ Μὴ γίνεσθε ἑτεροζυγούντες ἀπίστοις · τίς ^{14.} Eph. v. 8, 11.
γὰρ μετοχὴ δικαιοσύνη καὶ ἀνομία ; ἢ τίς κοινω-
νία φωτὶ πρὸς σκότος ; ¹⁵ τίς δὲ συμφώνησις ^{15.} 1 Cor. x. 20.
Χριστοῦ πρὸς Βελίαρ, ἢ τίς μερὶς πιστῶ μετὰ
ἀπίστου ; ¹⁶ τίς δὲ συνκατάθεσις ναῶ θεοῦ μετὰ ^{16.} 1 Cor. iii. 16 ;
εἰδώλων ; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμὲν ζῶντος, καθὼς ^{16.} Lev. xxvi. 115. ;
εἶπεν ὁ θεὸς ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐνπεριπα- ^{16.} Heb. viii. 10.
τήσω, καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται
μου λαός. ¹⁷ Διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ^{17.} Is. lii. 11 ;
ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ^{17.} Zeph. iii. 195.
ἄπτεσθε · καγὼ εἰσδέξομαι ὑμᾶς, ¹⁸ καὶ ἔσομαι ^{18.} Jer. xxxi. 9,
ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς ^{18.} 33 ; 2 Sam. vii. 14.
καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.

(VII.) ¹ Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας,
ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς
μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες
ἀγιωσύνην ἐν φόβῳ θεοῦ.

VII.

² Χωρήσατε ἡμᾶς · οὐδένα ἠδικήσαμεν, οὐδένα ^{2.} VII. 2. xii. 17.
ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. ³ πρὸς κα- ^{3.} vi. 115.

15. πιστῶ : ἡ πιστοῦ 16. Τ συγκатаθ. | ημεῖς et εσμεν :
t υμεῖς et εστε | Τ εμπεριπατ.

4. iii. 12. τὰ κρισιν οὐ λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστὲ εἰς τὸ συναποθανεῖν καὶ συνζῆν. ⁴ πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

5. ii. 125. ⁵ Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. ⁶ ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου· ⁷ οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆσαι. ⁸ ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς, ⁹ νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. ¹⁰ ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. ¹¹ ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατηγοράσατο ὑμῖν σπουδῆν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι. ¹² ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐκ ἔνεκεν

9. ii. 4

VII. 5. εσχηνεν : T^s εσχεν | Η θλιβομενοι — εξωθεν μαχαι, εσωθεν φοβοι—. 8. Η (βλεπω — ελυπ. υμας) | βλεπω : h † | T † Η om γαρ | T ελυπησεν υμας II. ΤΗ κατειργασατο 12. ουκ : ΤΗ ουχ | ουδε : Η pm [αλλ] | Τ αλλα

τοῦ ἀδικήσαντος οὐδὲ ἔνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἔνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. ¹³ διὰ τοῦτο παρακεκλήμεθα. ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. ¹⁴ ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν ^{14. ix. 2.} κεκαύχημαι, οὐ κατησχύνθην ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἐπὶ Τίτου ἀλήθεια ἐγενήθη. ¹⁵ καὶ τὰ ^{15. (Eph. vi. 5.)} σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. ¹⁶ χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

VIII.

¹ Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, ² ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσεΐα τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βύθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν. ³ ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν ἀθαιρέτοι, ⁴ μετὰ πολλῆς παρακλή- ^{VIII. 4. ix. 1.} σεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, ⁵ καὶ οὐ ^{5. Rom. xv. 32.} καθὼς ἠλπίσαμεν, ἀλλὰ ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ, ⁶ εἰς τὸ παρακαλέσαι ἡμᾶς Τίτου, ἵνα καθὼς ^{6. ix. 5.}

14. ἐπι τιτου : [T]h pm ἢ VIII. 3s. Η κ. παρα δυναμιν, αυθαιρετοι μετα 5. Η αλλ

7. 1 Cor. i. 5.

προενήρξατο οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. ⁷ ἀλλ' ὡσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. ⁸ οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων. ⁹ γινώσχετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὢν. ἵνα ὑμεῖς τῇ ἐκείνου πτωχεῖα πλουτήσητε. ¹⁰ καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι. ¹¹ νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. ¹² εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἂν ἔχη εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. ¹³ οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλίψις, ἀλλ' ἐξ ἰσότητος· ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ¹⁴ ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γείνηται ἰσότης, ¹⁵ καθὼς γέγραπται· ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.

15. Ex. xvi. 18.

¹⁶ Χάρις δὲ τῷ θεῷ τῷ δίδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, ¹⁷ ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξήλθεν πρὸς ὑμᾶς. ¹⁸ συνεπέμψαμεν δὲ τὸν ἀδελφὸν μετ' αὐτοῦ, οὗ ὁ ἔπαινος ἐν τῷ

7. H^s ἐξ ἡμων ἐν υμιν 9. T (γινωσκετε — πλουτησητε), | H [χριστου] 12. αν: TH εαν 13. H^s θλιψις· ἀλλ ἐξ ἰσοτητος ἐν 18. TH μετ αυτου τον αδελφ.

εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν, ¹⁹ οὐ μόνου
 δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν
 συνέδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ τῇ διακο-
 νουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ κυρίου δό-
 ξαν καὶ προθυμίαν ἡμῶν, ²⁰ στελλόμενοι τοῦτο, ^{20. vi. 3.}
 μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ
 τῇ διακονουμένῃ ὑφ' ἡμῶν. ²¹ προνοοῦμεν γὰρ
 καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον
 ἀνθρώπων. ²² συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελ-
 φὸν ἡμῶν, ὃν ἔδοκιμάσαμεν ἐν πολλοῖς πολλάκις
 σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πε-
 ποιθήσει πολλῇ τῇ εἰς ὑμᾶς. ²³ εἴτε ὑπὲρ Τίτου,
 κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ
 ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. ²⁴ τὴν ^{24. vii. 14.}
 οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως
 ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον
 τῶν ἐκκλησιῶν.

IX.

¹ Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἀγίους ^{IX. i. viii. 4.}
 περισσόν μοι ἐστὶν τὸ γράφειν ὑμῖν· ² οἶδα γὰρ τὴν ^{2. viii. 10.}
 προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακε-
 δόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, καὶ
 τὸ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείους. ³ ἔπεμψα ^{3. viii. 13ss.}
 δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ
 ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον
 παρεσκευασμένοι ἦτε, ⁴ μήπως εἰν ἔλθωσιν σὺν ^{4. xi. 17.}
 ἐμοὶ Μακεδόνες καὶ εὔρωσιν ὑμᾶς ἀπαρασκευά-

19. T (ου μον. . . . προθ. ημων). H — ου μον. . . .
 προθ. ημων, — | συν: TH εν | TH om αυτου 24. ενδει-
 κνυμενοι: t H^s ενδειξασθε

5. viii. 6. στους καταισχυρθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. ⁵ ἀναγκαῖον οὖν ἡγήσάμεν παρακαλέσαι τοὺς ἀδελφοὺς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν, μὴ ὡς πλεονεξίαν.
6. Gal. vi. 7ss. ⁶ Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει. ⁷ ἕκαστος καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότιν ἀγαπᾷ ὁ θεός. ⁸ δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν ἀντάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν, ⁹ καθὼς γέγραπται· ἔσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἢ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν· ¹¹ ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ. ¹² ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ· ¹³ διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, ¹⁴ καὶ αὐτῶν δεήσει ὑπὲρ

7. (Ex. xxv. 2);
Prov. xxii. 8.

8. (1 Tim. vi. 6);
Phil. iv. 11.)

9. Ps. cxii. 9.

10. Is. lv. 10;
Hos. x. 12.

11. viii. 2.

12. Phil. ii. 30.

13. 1 Cor. xvi. 1;
1 Tim. vi. 12s.

IX. 5. eis : T προς 5. μη ως : TH pm και 9s. H
(καθως . . . δικαιοσ. υμων) 10. σπερμα : T σπορον 11. τω
θεω : h θεου

ὑμῶν, ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν
 χάριν τοῦ θεοῦ ἐφ' ὑμῖν. ¹⁵ χάρις τῷ θεῷ ἐπὶ τῇ ^{15. viii. 16.}
 ἀνεκδιηγῆτῶ αὐτοῦ δωρεᾷ.

X.

¹ Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς ^{X. 1. Rom. xii. 1; Mat. xi. 29.}
 πραΐτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ
 πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ
 εἰς ὑμᾶς. ² δέομαι δὲ τὸ μὴ παρὼν θαρρήσαι τῇ
 πεποιεθῆσει ἢ λογιζομαι τολμῆσαι ἐπὶ τινὰς τοὺς
 λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.
³ ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρα- ^{3. 1 Tim. i. 18.}
 τευόμεθα, ⁴ τὰ γὰρ ὄπλα τῆς στρατιᾶς ἡμῶν οὐ ^{4. Eph. vi. 13.}
 σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν
 ὀχυρωμάτων, ⁵ λογισμοὺς καθαιρούντες καὶ πᾶν
 ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ,
 καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν
 τοῦ Χριστοῦ, ⁶ καὶ ἐν ἐτοιμίῳ ἔχοντες ἐκδικῆσαι
 πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.
⁷ Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν
 ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ'
 ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτως καὶ
 ἡμεῖς. ⁸ εἰάν τε γὰρ περισσότερόν τι καυχῆσομαι ^{8. xii. 6; xiii. 10.}
 περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
 εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ
 αἰσχυνθήσομαι, ⁹ ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν
 ὑμᾶς διὰ τῶν ἐπιστολῶν. ¹⁰ ὅτι αἱ ἐπιστολαὶ ^{10. 1 Cor. ii. 35.}

X. 1. Η επιεικίας 4. Τ () Η — τα γαρ . . . οχυρω-
 ματων — | ΤΗ στρατειας 7. Η βλέπετε. 8. Τ h om
 τε | ΤΗ καυχησθωμαι 10. t h φασιν

μέν, φησίν, βαρεῖαι καὶ ἰσχυραί, ἢ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ ὁ λόγος ἐξουθενημένος.

11. xii. 30; xiii. 2, 10.

¹¹ τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἱοί ἔσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. ¹² οὐ γὰρ τολμῶμεν ἐνκρίναι ἢ συγκρίναι ἑαυτοὺς τισιν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιάσιν.

13. Rom. xii. 3.

¹³ ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος, οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν. ¹⁴ οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτοὺς, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, ¹⁵ οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεῖαν, ¹⁶ εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι. ¹⁷ ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω· ¹⁸ οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλ' ὃν ὁ κύριος συνίστησιν.

17. Jer. ix. 23;
1 Cor. i. 31.

XI.

¹ Ὁφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου. ² ζηλώ γὰρ ὑμᾶς θεοῦ ζήλω, ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένου

XI. 2. Eph. v. 26s.

12. Τ εγκρ. et (bis) συγκρ. 13. Η υμων· — et v. 14 χριστου· — 14. ου γαρ ως μη . . . εαυτους, : h ως γαρ μη . . . εαυτους; | Τ χριστου· 18. ΤΗ αλλα

ἀγνήν παραστήσαι τῷ Χριστῷ· ³ φοβούμεαι δὲ ³ Gen. iii. 4
 μήπως ὡς ὁ ὄφεις ἐξηπάτησεν Εὐάν ἐν τῇ πανουρ-
 γία αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς
 ἀπλότητος τῆς εἰς Χριστόν. ⁴ εἰ μὲν γὰρ ὁ ⁴ Gal. i. 6ss.
 ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύ-
 ξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε,
 ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνεί-
 χεσθε· ⁵ λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ⁵ xii. 11.
 ὑπερλίαν ἀποστόλων. ⁶ εἰ δὲ καὶ ἰδιώτης τῷ ⁶ 1 Cor. ii. 1ss.
 λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν παντὶ φανερώ-
 σαντες ἐν πᾶσιν εἰς ὑμᾶς. ⁷ ἢ ἀμαρτίαν ἐποίησα ⁷ xii. 13; 1 Cor.
 ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν ^{ix. 12, 18; Phil.}
 τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; ^{iv. 12.}
⁸ ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς ⁸ 1 Cor. ix. 7;
 τὴν ὑμῶν διακονίαν, καὶ παρῶν πρὸς ὑμᾶς καὶ ὑστε- ^{2 Cor. xii. 13.}
 ρηθεῖς οὐ κατενάρκησα οὐθενός· ⁹ τὸ γὰρ ὑστέρημά ⁹ Phil. iv. 15;
 μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ ^{Acts xviii. 5;}
 Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ ἐμαυτὸν ὑμῖν ^{1 Thess. ii. 9.}
 ἐτήρησα καὶ τηρήσω. ¹⁰ ἔστιν ἀλήθεια Χριστοῦ ¹⁰ 1 Cor. ix. 15.
 ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς
 ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. ¹¹ διατί; ὅτι ¹¹ vi. 11ss.
 οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν. ¹² ὃ δὲ ποιῶ, καὶ
 ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων
 ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται εὐρεθῶσιν καθὼς
 καὶ ἡμεῖς. ¹³ οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ¹³ Phil. iii. 2.
 ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστό-
 λους Χριστοῦ. ¹⁴ καὶ οὐ θαῦμα· αὐτὸς γὰρ ὁ
 σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.
¹⁵ οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχη-

XI. 3. Η εὐάν | απλοτητος: T[t H] add και της αγνο-
 ητος | TH³ εις τον χριστον 4. H³ ανεχεσθε 5. γαρ: t δε

ματίζονται ὡς διάκονοι δικαιοσύνης · ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

¹⁶ Πάλιν λέγω, μὴ τίς με δόξῃ ἄφρονα εἶναι · εἰ δὲ μήγε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα καὶ γὼ μικρόν τι καυχῆσωμαι. ¹⁷ ὁ λαλῶ, οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ¹⁸ ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, καὶ γὼ καυχῆσομαι. ¹⁹ ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες · ²⁰ ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. ²¹ κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήκαμεν · ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καὶ γὼ. ²² Ἑβραῖοί εἰσιν ; καὶ γὼ. Ἰσραηλεῖταί εἰσιν ; καὶ γὼ. σπέρμα Ἀβραάμ εἰσιν ; καὶ γὼ. ²³ διάκονοι Χριστοῦ εἰσιν ; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ · ἐν κόποις περισσοτέρως, ἐν πληγαῖς περισσοτέρως, ἐν φυλακαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις · ²⁴ ὑπὸ Ἰουδαίων πεντάκις τεσεράκοντα παρὰ μίαν ἔλαβον, ²⁵ τρὶς ἐραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα. ²⁶ ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις, ²⁷ κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι. ²⁸ χωρὶς τῶν παρεκτὸς ἢ ἐπί-

17. (ix. 4.)

18. x. 13 ; xii. 9 ;
Phil. iii. 4ss.

24. Deut. xxv. 3.

25. Acts xvi. 22 ;
xiv. 19 ; xxvii. 41.

26. vi. 4ss. ;
2 Tim. iii. 11 ;
Gal. ii. 4.

18. Η κατα [την] σαρκα 22. Τ Ισραηλιται 23. Η ὑπὲρ |
ΤΗ εν φυλακαις περισσοτερωσ, εν πληγαϊσ υπερβαλλοντωσ

στασίς μοι ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν. ²⁹ τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; ³⁰ εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυ- ^{30. xii. 5.}
χῆσομαι. ³¹ ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ ^{31. Rom. i. 25; ix. 5; Gal. i. 20.}
οἶδεν, ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ
ψεύδομαι. ³² ἐν Δαμασκῶ ὁ ἐθνάρχης Ἀρέτα τοῦ ^{32. Acts ix. 24.}
βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιᾶσαι
με, ³³ καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην
διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

XII.

¹ Καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν, ἐλεύσομαι ^{XII. x. xi. 30.}
δὲ εἰς ὄπτασίας καὶ ἀποκαλύψεις κυρίου. ² οἶδα
ἄνθρωπον ἐν Χριστῶ πρὸ ἐτῶν δεκατεσσάρων,
εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἔκτος τοῦ σώματος
οὐκ οἶδα, ὁ θεὸς οἶδεν, ἀρπαγέντα τὸν τοιοῦτου
ἕως τρίτου οὐρανοῦ. ³ καὶ οἶδα τὸν τοιοῦτου ^{3. xi. 11.}
ἄνθρωπον, εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώμα-
τος οὐκ οἶδα, ὁ θεὸς οἶδεν, ⁴ ὅτι ἠρπάγη εἰς τὸν
παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ
ἐξὸν ἀνθρώπῳ λαλῆσαι. ⁵ ὑπὲρ τοῦ τοιοῦτου ^{5. xii. 95.; xi. 30.}
καυχῆσομαι, ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι
εἰ μὴ ἐν ταῖς ἀσθενείαις μου. ⁶ ἐὰν γὰρ θε-
λήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων, ἀλή-
θειαν γὰρ ἐρῶ. φείδομαι δέ, μὴ τις εἰς ἐμὲ
λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει ἐξ ἐμοῦ.

30. Η τ. ασθεν. [μου] 32. Η ἀρετα XII. 1. Η δει·
ου η δε ου 3. Η [ουκ οίδα] 5. ΤΗ om μου 6s. εμου.
(Η εμου,) και τη — ινα μη υπειραι. sc: h †

7 καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ
 ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγε-
 λος σατανᾶ, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.
 8 ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα, ἵνα
 ἀποστῇ ἀπ' ἐμοῦ. 9 καὶ εἶρηκέν μοι· ἀρκεῖ σοι
 ἡ χάρις μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελείται.
 ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις
 μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χρι-
 στοῦ. 10 διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν
 ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ
 Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

11. xii. 6; xi. 5.

11 Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε. ἐγὼ
 γὰρ ὄφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ
 ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν

12. 1 Cor. ix. 2.

εἶμι. 12 τὰ μὲν σημεῖα τοῦ ἀποστόλου κατηρ-
 γάσθη ἐν ὑμῖν ἐν πίσσῃ ὑπομονῇ σημείοις τε καὶ
 τέρασιν καὶ δυνάμεσιν. 13 τί γὰρ ἐστὶν ὃ ἠσώ-

13. xi. 8.

θητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς
 ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν
 ἀδικίαν ταύτην. 14 ἰδοὺ τρίτον τοῦτο ἐτοίμως
 ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ
 γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς. οὐ γὰρ ὀφείλει
 τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ
 γονεῖς τοῖς τέκνοις. 15 ἐγὼ δὲ ἡδιστα δαπανήσω
 καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ
 περισσοτέρως ὑμᾶς ἀγαπῶ, ἦσσον ἀγαπῶμαι;

14. xiii. 1; i. 15;
xi. 95.; Phil. iv.
17.; 1 Cor. iv. 15.

16. 2 Thess. iii. 8.

16 Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ

7. ινα μη υπεραιρ. pr: TH pm διο (H αποκαλυψεων. διο ινα) | T† om ινα μη υπεραιρ. sc 9. [T] H om μου sc IO και: T h εν II. γαρ sc: h add τι 12. TH κατειργασθη | T[H] om τε 15. Th τ. ψυχ. υμων, ει περισσ. υμ. αγαπων ησσον αγαπωμαι

ἰπάρχων πανούργος δόλω ὑμᾶς ἔλαβον. ¹⁷ μή
 τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεο-
 νέκτησα ὑμᾶς ; ¹⁸ παρεκάλεσα Τίτου καὶ συναπέ- ^{18. vii. 6; viii. 6,}
 στειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς ^{18.}
 Τίτος ; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν ;
 οὐ τοῖς αὐτοῖς ἴχνεσιν ;

¹⁹ Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα. κατ- ^{19. ii. 17.}
 ἐναντι θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα,
 ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. ²⁰ φοβοῦμαι ^{20. Gal. v. 20 ;}
 γὰρ μήπως ἐλθὼν οὐχ οἴους θέλω εὔρω ὑμᾶς καὶ γὼ ^{i Cor. iii. 3; Rom.}
 εὔρεθῶ ὑμῖν οἶον οὐ θέλετε, μήπως ἔρις, ζῆλος, ^{i. 29 etc.}
 θυμοί, ἐριθειαι, καταλαλιαί, ψιθυρισμοί, φυσιώ-
 σεις, ἀκαταστασίαι· ²¹ μὴ πάλιν ἐλθόντος μου ^{21. xiii. 2; i Cor.}
 ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω ^{v. 1; Eph. iv. 19.}
 πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάν-
 των ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ
 ἧ ἔπραξαν.

XIII.

¹ Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόμα- ^{XIII. i. xii. 14;}
 τος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥήμα. ^{Deut. xix. 15.}
² προεῖρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον
 καὶ ἀπὼν νῦν, τοῖς προημαρτηκόσιν καὶ τοῖς
 λοιποῖς πᾶσιν, ὅτι ἐν ἔλθῳ εἰς τὸ πάλιν οὐ
 φείσομαι. ³ ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ
 λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ
 δυνατεῖ ἐν ὑμῖν. ⁴ καὶ γὰρ ἐσταυρώθη ἐξ ἀσθε-
 νείας, ἀλλὰ ζῆ ἐκ δυνάμεως θεοῦ· καὶ γὰρ ἡμεῖς

19. Η απολογουμεθα ; 20. Τ³ ερεις | Η εριθιαι 21. Η
 ταπεινωση | Τ επραξαν ; XIII. 4. εν αυτω : t h συν αυτω |
 Η [εις υμας]

ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ
 δυνάμεως θεοῦ εἰς ὑμᾶς. ⁵ ἑαυτοὺς πειράζετε εἰ
 ἔστε ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ
 ἐπιγινώσκετε ἑαυτοὺς ὅτι Χριστὸς Ἰησοῦς ἐν
 ὑμῖν; εἰ μῆτι ἀδόκιμοί ἐστε. ⁶ ἐλπίζω δὲ ὅτι
 γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. ⁷ εὐχό-
 μεθα δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν
 μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα
 ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.
⁸ οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλὰ
 ὑπὲρ τῆς ἀληθείας. ⁹ χαίρομεν γὰρ ὅταν ἡμεῖς
 ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο καὶ
 εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. ¹⁰ διὰ τοῦτο
 ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως
 χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν
 μοι εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

10. x. 8.

11. Rom. xv. 33.

¹¹ Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, πα-
 ρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ
 θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.
¹² ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι. ἀσπά-
 ζονται ὑμᾶς οἱ ἅγιοι πάντες.

12. Rom. xvi
16 etc.

¹³ Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ
 ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου
 πνεύματος μετὰ πάντων ὑμῶν.

5. H³ ιησους χριστος 13. H ιησ. [χριστου] | T subscr.
 προς κορινθιους β'

NOTES.

EXPLANATION OF ABBREVIATIONS.

Alf.	Alford.
Att.	Attic.
Beng.	Bengel.
Butt.	Buttmann (New Testament Grammar).
B. U.	Bible Union Version.
Cf.	Latin <i>confer</i> , i. e. compare.
Chrys.	Chrysostom.
Ell.	Ellicott.
Erasm.	Erasmus.
et al.	et alii, <i>and others</i> .
ff.	following.
Good.	Goodwin (Greek Grammar).
H-A.	Hadley-Allen (Greek Grammar).
κτέ.	<i>καὶ τὰ ἕτερα</i> = etc.
L. and Sc.	Liddell and Scott (Greek Lexicon).
Lex. Th.	Lexicon, Thayer.
LXX.	Septuagint.
Lünem.	Lünemann.
O. V.	Old Version (of 1611).
Rigg.	Riggenbach.
R. V.	Revised Version (American).
st.	stead = instead of.
Th.	Thayer (New Testament Lexicon).
W-H.	Westcott and Hort.
Win.	Winer (New Testament Grammar).

It is thought the remaining abbreviations require no special explanation.

FIRST EPISTLE TO THE THESSALONIANS.

FOR general information on this and also the second epistle, see Conybeare and Howson, Farrar, and the Bible Dictionaries. Place of writing, Corinth. Date, 52 or 53.

CHAP. I. Salutation (verse 1). Thanksgiving for their Christian walk and example (vv. 2-10).

V. 1. Παῦλος καὶ Σιλουανὸς κτέ. *Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.* Note the simplicity and brevity of the address; also that Paul does not here style himself an apostle. In addressing such devoted friends as the Thessalonians, who did not question his apostolic authority, this was not necessary. — Article omitted w. πατρί and κυρίῳ, on the same principle as often w. proper names. — χάρις ὑμῖν καὶ εἰρήνη, sc. εἴη, optat. of wishing. *Grace . . . peace*, a salutation uniting the Greek χαίρειν and the Hebrew דִּי־שָׁלוֹם (Gen. 43. 23: Judges 6. 23, et al.) — *Silvanus*, so called by Paul and Peter. In Acts called Silas.

V. 2. Εὐχαριστοῦμεν κτέ., *We give thanks to God always concerning you all, making mention (of you), or making to ourselves (mid.) a remembrance (of you) in our prayers.* ἐπί w. the gen., *in the time of*; cf. Lex. Th.; μνεία, in the sense *remembrance*: cf. ch. 3. 6; Phil. 1. 3; 2 Tim. 1. 3. It does not necessarily imply the use of any actual words. Cf. μνημονεύοντες, next verse.

V. 3. ἀδιαλείπτως κτέ., *unceasingly remembering your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ before our God and Father.* — ἀδιαλείπτως (fr. α priv., δια-λείπω), used only by Paul in N. Test. and with reference, direct or indirect, to prayer. — ὑμῶν τοῦ ἔργου τῆς πίστεως, *your work of faith, your work connected with your faith*, the direct result of your faith, which is not a mere speculative belief. Cf. the teaching in the Ep. of James. — τοῦ κέπου τῆς ἀγάπης, *your labor*,

your toil, of love, the direct result of your Christian love. — τῆς ὑπομονῆς κτέ., *your steadfastness of hope in our Lord Jesus Christ*: a hope that does not waver and that bears up (cf. ὑπομένω) under all trials; a hope in our Lord Jesus Christ, so different in character from every other hope. — ἔμπροσθεν κτέ., *before our God and Father*: all that is affirmed in the entire sentence being in the presence of our God and Father; securing his approval; and taking place with the utmost sincerity and earnestness.

Vv. 4, 5. εἰδότες κτέ., *knowing (feeling assured; particip. causal; referring to the subj. of εὐχαριστοῦμεν), brethren beloved of God, your election*; i. e. the fact that you have been chosen, selected from the mass of mankind, of God: — a precious truth and an occasion for thanksgiving. — ὅτι (causal. The verse shows how Paul was convinced of their election) τὸ εὐαγγέλιον ἡμῶν κτέ., *because our gospel did not come among you in word only, but also in power, and in the Holy Spirit and much assurance, even as ye know what (of what character) we became among you on your account: our gospel, i. e. the gospel which we preach; not in word only, i. e. there was something more than mere argumentation, and logical force; in the Holy Spirit and much assurance, added to the preceding clause to make it more definite, and to intensify the thought; even as ye know etc., — an appeal to their own experience in confirmation of the foregoing; of what character etc., i. e. such as is implied in the foregoing, — not in word only etc.*

Vv. 6, 7. καὶ ὑμεῖς μιμηταὶ κτέ., *And ye became imitators of us and of the Lord*. This may be viewed as an additional assurance of their election; and of the Lord, as he was presented to their minds in the example and the preaching of the apostle. — δεξάμενοι κτέ., *having received (particip. causal, in that ye received) the word in much affliction*. Cf. Acts 17. 6; also ch. 2. 14; ch. 3. 2, 3. — μετὰ χαρᾶς κτέ., *with joy of the Holy Spirit (joy inspired by the Holy Spirit)*; and this, too, in the midst of their affliction, — an experience of many in other places and times. — ὥστε γενέσθαι ὑμᾶς τύπον κτέ., *so that you became an example (an example to be imitated of Christian character and living) to all those having faith (Christian faith) in Macedonia and in Achaia (the usual name, from 146 B. C., for Greece; st. Ἑλλάς).*

V. 8. ἀφ' ὑμῶν γὰρ ἐξήχηται (ἐξ-ηχέω, cf. ἠχώ, Lat. and Eng. *echo*) ὁ λόγος κτέ., *For (in confirmation of verse 7) from you has sounded forth the word of the Lord (i. e. the gospel) not only in Macedonia and in Achaia, but in every place (everywhere, a popular hyperbole) your faith toward God has gone forth, so that we have no need (lit. have not need) to say anything, i. e. anything respecting your faith toward God. It is already everywhere well known.*

V. 9. αὐτοὶ γὰρ κτέ., *For they themselves (the people in every place) report concerning us (the apostle and his co-laborers) what manner of en-*

trance, what access, we had to you. — καὶ πῶς ἐπεστρέψατε (ἐπι-στρέφω, quite different in sense fr. ἐπι-τρέπω. See Lex. Th.) κτέ., and how ye turned (were converted) to God from idols (from the idols, von den Abgöttern, Luther) to serve the living and true God (B. U.), or to serve a living and true God (R. V.). The first is usually preferred. For the omission of the article w. θεός, see Win. p. 121 ff. Note the order of the Greek words, to serve the God, or a God, who is living and true, — in emphatic contrast to those that have no life and are spurious. For the meaning of ἀληθινός, as distinguished from ἀληθής, see Lex. Th.

V. 10. καὶ ἀναμένειν κτέ., and to wait for (ἀναμένειν, like δουλεύειν, depends on ἐπεστρέψατε, turned . . . to serve . . . to wait for) his son from heaven (for the plur. οὐρανῶν, see Win. §§ 27, 3). — ὃν ἤγειρεν (ἐγείρω) κτέ., whom he raised from the dead, Jesus, the one who is delivering us from the anger that is coming. The work of deliverance is represented as going on, but not yet completed. The leading thought in this verse, to wait for his son from heaven, is satisfactorily explained in John 14. 1-3.

CHAP. II. The same leading thoughts. Their reception of the truth; Paul's conduct among them; his desire to see them.

Vv. 1, 2. Αὐτοὶ γὰρ οἴδατε κτέ., For ye yourselves know, brethren, our entrance to you, that it has not been vain (or empty). γάρ, confirmatory; τήν, repeated, pointing out more distinctly the connection of πρὸς ὑμᾶς w. εἰσοδον. — ἀλλὰ προπαθόντες (προ-πάσχω) καὶ ὑβρισθέντες (ὑβρίζω) κτέ., but having suffered before, and having been injuriously (insolently) treated, as ye know, in Philippi. — ἐπαρρησιασάμεθα (παρρησιάζω) κτέ., we were bold, confident, in our God (a sure ground, and the only sure ground, of confidence) to speak to you the gospel of God in much conflict, — referring to external dangers. Cf. Acts, chs. 16, 17. ἀγών, spoken of a contest of athletes; then of any severe conflict.

V. 3. ἡ γὰρ παράκλησις ἡμῶν κτέ., For (introducing the reason for his speaking with boldness and confidence) our exhortation is not of error, nor of uncleanness, nor in guile (deceit). παράκλησις, exhortation, encouragement, comfort. ἐκ . . . ἐξ; out from, as the source. ἐν, in the sphere of. πλάνη, a wandering, an error; also a leading into error, deception. ἀκαθαρσία, (a priv., καθαίρω), uncleanness, impurity, — used here probably in the moral sense of impure motives (see Lex. Th.); the desire for gain, covetousness, Alf., Ell., Lünem. δόλος, a snare, bait, deceit.

V. 4. ἀλλὰ καθὼς δεδοκιμάσαμεθα (δοκιμάζω) κτέ., but as we have been approved of God to be intrusted with the gospel, so we speak; not as if pleasing men, or, viewing the present as conative, not as if seeking (habitually) to please men, but God, who tests our hearts. δοκιμάζω, to test, to

prove, and as a result *to approve*. Can all who now preach the gospel adopt the language of this verse?

Vv. 5, 6. οὔτε γάρ ποτε κτέ., *For neither at any time did we use (engage in) flattering language, as ye know, nor any pretext arising from covetousness, God is witness.* ἐγενήθημεν, see Lex., γίνομαι or γίγνομαι. Note also the const. w. ἐν, *to engage in, to appear in*: ἐν λόγῳ κολακείας, *in language consisting of flattery*; ἐν προφάσει πλεονεξίας, *in a pretext dictated by, arising from, covetousness.* They themselves might judge whether he had used flattering language (καθὼς οἴδατε); but God alone could know whether he had been secretly moved by a covetous spirit (θεὸς μάρτυς). Cf. Rom. i. 9; Phil. i. 8. — οὔτε ζητοῦντες κτέ., *nor (were we) seeking glory of (or from) men, neither from you nor from others.* ἐξ, *out from*; ἀπό, *simply from*. No stress on the distinction here. — δυνάμενοι . . . ἀπόστολοι, *though we might, as apostles of Christ, be in authority.* δυνάμενοι, lit. *being able*, may be viewed as temporal or as concessive, — *when we were able, or though we were able*; ἐν βάρει, *in the position of a weight, or in authority.* The latter idea seems most suitable in the connection. With βάρος, cf. Eng. *weight*, and *weighty* in the secondary sense, *influential*; ἀπόστολοι probably in the wider sense, including Silvanus and Timothy. Cf. Lex. Th.

Vv. 7, 8. ἀλλὰ ἐγενήθημεν κτέ., *But we were gentle in the midst of you (or we proved ourselves, we were found, gentle*; see Lex. Th. γίνομαι, 5); with the reading νήπιοι, *we were found (as) babes in the midst of you.* — ὡς ἂν τροφὸς θάλπη κτέ., *as (lit. as if, a case supposed) a nursing mother cherishes her own children, so while yearning towards you (having a tender and strong affection for you, see Lex.) we were well pleased to share with you, to impart to you, not only the gospel of God, but our own souls also, because ye became to us beloved (very dear).* Was such affection found elsewhere in human society than in the hearts of Christians? εὐδοκίω, a later Greek word (cf. εὐδοκία), freq. in N. Test., spoken often of God's good pleasure. Cf. Matt. 3. 17; 12. 18; 17. 5; Mark i. 11; Luke 3. 22; 12. 32. — καὶ τὰς ἑαυτῶν ψυχάς, *our own souls also, or even our own souls*; not merely outward civilities and services, such as are commonly accepted in human society, but our own hearts, our lives, all that we possess.

V. 9. μνημονεύετε γάρ κτέ., *For (confirmatory) ye remember, brethren, our toil and sorrow.* κόπον . . . μόχθον, nearly synonymous in meaning; the thought intensified by the two words, *our hard labor (labor and travail, R. V.).* Cf. 2 Thess. 3. 8; 2 Cor. 11. 27. — νυκτὸς καὶ ἡμέρας κτέ., *night and day working.* νυκτὸς placed first (an exception Acts 9. 24), as the day was usually by the Jews (so also by the Athenians) reckoned from evening to evening. Cf. Gen. 1. 5; Acts 20. 31. The continuing to work by night was also something more exhausting. ἐργαζόμενοι,

referring here to manual labor, perhaps tent-making. Cf. Acts 18. 3. — πρὸς τὸ μὴ ἐπιβαρῆσαι τινα κτέ., *that we might not burden any of you.* Cf. 2 Thess. 3. 8; 2 Cor. 2. 5. — ἐκηρύξαμεν (κηρύσσω) εἰς ὑμᾶς κτέ., (in these circumstances) *we proclaimed among you (εἰς ὑμᾶς, having entered among you) the gospel of God.*

Vv. 10-12. ὑμεῖς μάρτυρες καὶ θεός, *Ye are witnesses and God.* Cf. verse 5, note. — ὡς ὁσίως κτέ., *how holily and righteously and unblamably we behaved ourselves in relation to you who believe.* ὁσίως καὶ δικαίως, spoken of divine and human relations; cf. Eph. 4. 24, note. ἐγενήθημεν, cf. v. 5. — καθάπερ οἴδατε, ὡς κτέ., *even as ye know how (we behaved ourselves), exhorting and encouraging you, each one of you, as a father his children, and testifying, to the end that ye walk worthily of God, who calls you into his kingdom and glory.* Bear in mind, in vv. 11 and 12, ἐγενήθημεν. — παρακαλοῦντες, *exhorting, encouraging, comforting.* παραμυθούμενοι, nearly synonymous, added to dwell on the thought. Cf. note on κόπον . . . μόχθου, verse 9. — εἰς τὸ κτέ., the purpose, the end in view; connect w. the three participles. — καλοῦντος, pres., the divine call continued to the consummation, when we enter into his kingdom and glory.

V. 13. Καὶ διὰ τοῦτο, *And on this account,* referring to what precedes, — the continued call to enter into the kingdom and glory of God. — καὶ ἡμεῖς κτέ., *we also (we, as well as all believers who hear of the Christian walk of the Thessalonian church) give thanks to God unceasingly, that (the ground of the thanksgiving) having received (by a public profession) the word preached by us (the word) of God, ye embraced it (accepted by an inner experience), not (as) the word of men, but even as it truly is, God's word, which also works in you who believe.* Note the distinction between παραλαμβάνω as objective, and δέχομαι as subjective. So Alf., Lüdem., et al. — λόγον ἀκοῆς, lit. *the word of hearing,* i. e. *the word heard, the word preached.* Cf. Heb. 4. 2; also Gal. 3. 2, note. With this use of ἀκοῆς, παρ' ἡμῶν is logically connected with it. — ὅς may grammatically refer either to λόγον or to θεοῦ. The former construction is preferable. When ἐνεργέω is spoken of God, the act., not the mid. or pass., is regularly used. Cf. 1 Cor. 12. 6; Gal. 2. 8, et al.

V. 14. ὑμεῖς γὰρ κτέ., *For (proof of the statement just made) ye became imitators, brethren, of the churches of God which are in Judæa in Christ Jesus, in that ye also suffered the same things of your own fellow-countrymen (the Gentiles in and around Thessalonica) even as they (the Christians in Judæa) also (did) from the Jews.* — μιμηταί, *imitators,* in a good sense, — those who follow an honorable example. — ἀδελφοί. Note the frequent repetition of this word, indicating the hearty brotherly love of the apostle.

V. 15. τῶν καὶ τὸν κύριον ἀποκτεινάντων κτέ., *who both slew the Lord Jesus and the prophets, and drove us out, and are not pleasing to God and*

are opposed to all men. The last clause may remind the classical student of the words of Tacitus, Hist., v. 5: "Adversus omnes alios hostile odium." With this seemingly severe judgment we may well compare, or rather contrast, the words of Paul in Rom. chs. 9 and 10, vv. 1 ff. The first *καί* seems best viewed as correl. with *καί . . . καί . . . καί* in the following genitive clauses. So R. V. — τὸν κύριον, separated from Ἰησοῦν, thus more emphatic. — ἡμᾶς ἐκδιωξάντων, drove us out, i. e. from among you. Acts 17. 5 ff. So Alf., Ell., R. V. Others understand it as a strengthened form of the simple verb, *who persecuted us*. So Lünem. Cf. Lex. Th. — ἡμᾶς, *us*, is understood by some of Paul alone; by others, of Paul and Silas; by others, of the apostles generally, understanding ἐκδιωξάντων in the sense *persecuted*.

V. 16. The same construction continued. — κωλύοντων ἡμᾶς κτέ., *forbidding us to speak to the Gentiles that they may be saved, to the end that they (the Jews) may fill up their sins always* (expressing the divine purpose). With the figure of speech cf. Gen. 15. 16. — κωλύοντων, lit. *trying to hinder*. ἡμᾶς as above. — ἔφθασεν (φθάνω) δὲ κτέ., *but the anger (that of God) is come upon them to the uttermost; lit. into an end, i. e. an end of the anger*. The figure of a definite measure is to be kept in mind. With the thought here cf. Rom. 2. 5. In the aor. ἔφθασεν Paul appears to look back on that which was still impending (in the divine purposes) as an accomplished fact. — ἡ ὀργή, *anger*; ὁ θυμός, *wrath*. Is it not well to distinguish between the two?

Vv. 17-20. Paul now relates how greatly he had desired to visit the Thess. ch., and how he had been hindered. In close connection with verse 13.

V. 17. Ἐμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες (ἀπορφανίζω) . . . ἐσπουδάσαμεν (σπουδάω) κτέ., *But we, brethren, being bereft of you (more lit. bereft and separated from you) for a short season (lit. for a season of an hour) in actual presence (lit. in face), not in heart, the more exceedingly endeavored (made haste) to see your face in great longing*. Note here the force of the aor. particip., *after we had been bereft of you for a brief period, we endeavored* etc.; also the metaphor in ἀπορφανισθέντες, *having had a feeling of bereavement like that of orphans*. — περισσοτέρως, *the more exceedingly, the more* because the period of separation had been so brief. — ἐν πολλῇ ἐπιθυμίᾳ, *emphat. posit.*; strengthens the idea in ἐσπουδάσαμεν.

V. 18. Διότι ἠθελήσαμεν (ἐθέλω) κτέ., *because (the reason for ἐσπουδάσαμεν) we desired to come to you, I Paul both once and twice, and Satan hindered us*. Note the meaning of διότι; always causal, never illative. — ἐγώ, *sing. and definite, in appos. w. the plur. subj. of ἠθελήσαμεν*. — μέν, *restrictive, Lat. quidem*; not usually rendered, yet having a very decided force in the Greek. — καὶ ἅπαξ καὶ δὶς; *sc ἠθέλησα κτέ.* Thus

the general statement in the plur. is restricted and emphasized. — ἐνέκοψεν (ἐγκόπτω). By what means Satan hindered him is not stated.

Vv. 19, 20. τίς γὰρ ἡμῶν ἐλπὶς κτέ., *For* (introducing the reason why he longed to see them) *what is our hope or joy or crown of glorying* ("crown of which we can boast," Th.)? *Are not ye also* (ye as well as other churches) *before our Lord Jesus at his coming?* — ἢ οὐχί. "The ἢ introduces a second and negative interrogation, explanatory and confirmatory of what is said in the first" (Ell.). Not rendered into English. — καί before ὑμεῖς may be viewed as emphatic, *even ye*. So R. V. The anticipation of meeting them among the redeemed in the presence of the Lord Jesus at his final appearing might well be the crowning joy to Paul, as the same anticipation may be the crowning joy of the faithful pastor now. — ὑμεῖς γὰρ ἔστε κτέ., *For* (confirmatory) *ye are our glory and joy; "ye are" at all times; ye are now, and ye will be in that day.*

CHAP. III. Being himself hindered from visiting them, Paul again sends Timothy. The tidings received through him are cheering. Paul prays that he may himself soon be able to visit and encourage them.

Vv. 1-3. Διὸ μηκέτι στέγοντες κτέ., *Wherefore no longer bearing up* (under our continued absence from you and desire to see you or at least to hear from you), *we thought it good* (we consented) *to be left behind in Athens alone* (emphat. posit.). The plur. here seems to be spoken simply of Paul, not of Paul and Silas. From Acts 17. 13 ff., compared with 18. 5, it would appear that Timothy and Silas first rejoined Paul at Corinth. Thus Paul was actually left alone, so far as these his travelling companions and helpers in the ministry were concerned; and also with little if any Christian society. Note the force of the neg. μηκέτι, indicating the subjective state, the inward feeling. Bear in mind also the tendency in later Greek to use the neg. μή oftener than in Attic. — καὶ ἐπέμψαμεν κτέ., *and sent Timothy our brother and God's servant in the gospel of Christ*. St. διάκονον the reading συνεργὸν κτέ., *fellow-worker with God*, is preferred by some, Alf., Ell., Lünem., et al. Cf. 1 Cor. 3. 9. — εἰς τὸ στηρίξαι (στηρίζω) κτέ., *that he might establish you* (*make you firm, stable*) *and encourage* (*comfort*) *you respecting your faith*. — ὑπέρ in later Greek often synonymous w. περί. Some prefer to render ὑπέρ here, *on behalf of, for the furtherance of*, Alf., Ell., Lünem. Not so R. V., Rigg. — τὸ μηδένα σαίνεσθαι (only here in N. T.) κτέ., *that no one be moved* (*agitated, troubled*) *in these afflictions*. The gram. const. is not certain. It may be viewed as the direct obj. of παρακαλέσαι, or εἰς expressed above may be understood. — αὐτοὶ γὰρ οἴδατε κτέ., *for ye yourselves know that with this in view* (these afflictions), *to this end, we* (Christians) *are appointed* (*are set, placed, in the divine plan*). Cf. on κείμαι Luke 2. 34; Phil. 1. 16. On the

thought cf. Matt. 5. 10-12; Jno. 15. 18 ff.; 16. 2; Acts 14. 22; 2 Tim. 3. 12.

Vv. 4, 5. *καὶ γὰρ κτέ.*, *For verily* (confirmation of *αὐτοὶ γὰρ οἴδατε κτέ.*: *καί*, ascensive; *γὰρ*, causal; Vulg. *nam et*), *when we were with you, we told you beforehand* (or *we told you plainly*) *that we* (Christians generally, as in verse 3) *are about to suffer affliction, even as it truly came to pass and ye know.* See Lex. *προλέγω*, *to tell beforehand, or to tell plainly.* Why not both? *to tell plainly beforehand*; *καὶ . . . καί* may be correl., *both . . . and*; or the first may be ascensive, *truly*, as above rendered. — *διὰ τοῦτο κάγω μηκέτι στέγων κτέ.*, *On this account* (because of your tribulations) *I also, no longer bearing up* (no longer supporting the weight of anxiety; cf. verse 1), *sent to know your faith, lest in some way the tempter had tempted you and our toil might prove* (to have been) *in vain.* — *κάγώ, καὶ ἐγώ*, *I also*, as well as you (so Ell.); as well as Timothy, or as well as the other Christians who had heard of their affliction (so Alf., Lünem.). Cf. note on *καὶ ἡμεῖς*, ch. 2. 13. — *εἰς κενὸν γένηται*, *might come into* (*pass into*) *that which is vain, empty*; *κόπος*, *toil, hard labor.* Cf. ch. 2. 9.

Vv. 6-8. *Ἄρτι δὲ ἐλθόντος κτέ.*, *But now, since Timothy has come to us from you and brought to us the good news of your faith and love and that you have a kind remembrance of us always, longing to see us, just as we also* (to see) *you, on this account we were comforted* (and encouraged), *brethren.* — Note *ἄρτι* in emphat. posit.; connect logically w. *ἐλθόντος*, *εὐαγγελισσαμένου*, and w. *παρεκλήθημεν* (*παρακαλέω*), i. e. w. the entire sentence. Note also the later Greek usage of *ἄρτι*. See Lex. Th. — *τὴν πίστιν καὶ τὴν ἀγάπην*, a comprehensive description of Christian character, implying *ἐλπίς*. Cf. 1 Tim. 1. 14; 2 Tim. 1. 13. — *ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ κτέ.*, *over you* (in respect to you) *in all our distress and affliction through your faith*; *because now we live, if ye stand fast in the Lord.* — *ἐπὶ πάσῃ κτέ.* The rendering *in* etc. is not very accurate, though the usual Eng. idiom; *ἐπί* w. the dat. properly, *upon* etc., *over and above*. Thus we often speak of rising *above* our trials and distresses. — *ζῶμεν . . . στήκετε.* Note the force of the pres. tense: *we continue to live, if ye continue to stand fast, firm.* — *ἐν κυρίῳ*, *in the Lord*, the sphere in which they were to stand and the only sphere in which as Christians they could be firm.

Vv. 9, 10. *τίνα γὰρ εὐχαριστίαν κτέ.* *For* (a confirmation of verse 8) *what thanksgiving are we able to render in full to God concerning you for all the joy with which we rejoice on account of you before our God; night and day above measure* (exceedingly) *praying that we may see your face and make complete those things which are lacking in your faith?* — *ἀντ-απο-δοῦναι*, *to give in return* (*ἀντ-*) *in full*, or *what is due* (*-απο-*). — *ἐπὶ πάσῃ τῇ χαρᾷ.* Note here another rendering of *ἐπί* w. the dat. Cf. v. 7. — *ἢ χαίρομεν.* The dat. is commonly viewed here as an attraction fr. the acc. *ἦν*, acc. of cogn. meaning. Cf. Matt. 2. 10.; yet the dat. with *χαίρω*

also occurs, cf. Jno. 3. 29. — ἔμπροσθεν τοῦ θεοῦ ἡμῶν shows the character of the joy. — νυκτὸς καὶ ἡμέρας. Cf. 2. 9, note. — δεόμενοι agrees w. the subj. of δυνάμεθα. — καταρτίσαι (καταρτίζω), same const. w. ἰδεῖν, *to set in order, to make complete τὰ ὑστερήματα κτέ.* It may be supposed that they still needed much instruction, as they had so recently been converted from heathenism or Judaism. The surprising thing is that they should already have made so great and rapid advances in a knowledge of Christianity, — a proof of the enlightening influences of the Holy Spirit.

Vv. 11, 12. Αὐτὸς δὲ ὁ θεὸς κτέ. This sentence may be rendered grammatically in several different ways. The simplest const. is that in the R. V. *Now may our God and Father himself, and our Lord Jesus direct* (lit. *make straight*) *our way to you.* Thus ἡμῶν limits both πατήρ and θεός, and the intens. αὐτός qualifies both. The rendering in the O. V. — *Now God himself and our Father and our Lord Jesus Christ direct* etc. — is certainly objectionable, as liable to mislead the common reader, suggesting three distinct persons. Note κατευθῆναι, opt. without ἄν, expressing a wish (the infin. is κατευθῆναι). Note also the sing. number here and in v. 12, suggesting the unity in action of the Father and the Son. — The reading Χριστός, after Ἰησοῦς, not retained in critical editions. — ὑμᾶς δὲ ὁ κύριος πλεονάζει (πλεονάζω) κτέ., *and you — may the Lord make you to increase and abound in love towards one another and towards all men, as we also (do) towards you.* Note the emphatic repetition of ὑμᾶς. ὁ κύριος in verse 12 may refer either to the Father or to the Son. The connection (cf. verse 11) and the ordinary use in Paul's epistles would indicate the latter. — πλεονάζει καὶ περισσεύει, *make you to become πλεόν, more abundant, and περισσόν, over and above,* — words nearly synonymous, the idea continued for emphasis. — τῇ ἀγάπῃ. Note the prominence given to this trait in Christian character. Cf. 1 Cor. 13. 13. — καὶ ἡμεῖς. The ellipsis in the 1st pers. plur. is readily supplied. — εἰς ἀλλήλους, εἰς πάντας, εἰς ὑμᾶς. Not simply *towards, reaching up to,* as in an Eng. idiom; but *into.* Their love was to reach *into the inner being, the inner life, the vital interests,* of all.

V. 13. εἰς τὸ στηριξάει (cf. verse 1) κτέ., *in order that (to the end that) he may establish (confirm, Alf.) your hearts unblamable in holiness before our God and Father at the coming (or in the presence) of our Lord Jesus with all his saints. Amen.* Connect εἰς τὸ στηριξάει κτέ., closely w. the optatives in verse 12, as expressing the end in view. — ἀμέμπτους, *so as to be unblamable.* — ἐν ἁγιωσύνῃ, *in holiness, moral purity.* Cf. ἀγιότης. ἁγιασμός. Lex. Th. Rare words in N. T. Cf. also δικαιοσύνη, freq. in N. T. — τοῦ θεοῦ καὶ πατρὸς ἡμῶν. Note the order of the words and the rendering: ἡμῶν w. θεοῦ and πατρὸς; cf. verse 11, note. — μετὰ κτέ., *with, in the midst of, all his saints, all his holy ones,* including probably the idea of both saints and angels. — ἀμήν is omitted by Alf., Ell., Lünem., Riggenbach, et al.

CHAP. IV. Exhortation to continue and make progress in the Christian life; to be consecrated, chaste, and free from covetousness (Vv. 1-8). Exhortation to brotherly love, to quiet industry, and to exemplary living (Vv. 9-12). Respecting departed friends and the coming of the Lord (Vv. 13-18).

Vv. 1, 2. *Λοιπὸν οὖν κτέ.*, *Finally then, brethren, we beseech you, and exhort (encourage you) in the Lord Jesus, that (in order that) as ye received from us how (τὸ πῶς, just how) ye ought to walk (to conduct yourselves, to live) and to please God, even as ye do also walk, that ye abound still more (in your Christian walk and conversation).* — *Λοιπὸν* marks the transition to another line of thought: *οὖν*, closely united w. *λοιπὸν*, introduces the appeal to the Thessalonians in view of the thought in verse 13, chap. 3. — Note the N. T. use of *ἐρωτάω*. — *ἐν κυρίῳ Ἰησοῦ*, the sphere and element in which alone the appeal is made. Cf. Phil. 2. 1; Eph. 4. 17. — *ἵνα* after the intervening clauses repeated before *περισσεύητε*. — *τὸ πῶς δεῖ ὑμᾶς κτέ.*, lit. *how it is necessary, is a duty, that ye walk etc.* — *καί* before *περιπατεῖτε*, *also*. Ye not only received the instructions, but ye *also* walk in accordance with them. — *οἴδατε γὰρ τίνας κτέ.* *For ye know (an appeal to their own recollection and knowledge) what charges (what commands, orders) we gave to you through the Lord Jesus (through him as the authority; hence they did not originate with the apostle, although he was commissioned to deliver them).* Cf. 1 Cor. 1. 10. *παρακαλῶ . . . διὰ κτέ.*

Vv. 3, 4. *τοῦτο γὰρ ἐστὶν κτέ.* *For this is the will of God, your sanctification, that ye abstain from (keep yourselves aloof from) fornication, that each one of you know how to acquire for himself his own vessel in sanctification and honor.* — *Θέλημα*, *that which has been willed*, made definite by the limiting gen. — *ἀγιασμός*, strictly means *τὸ ἀγιάζειν*, the making *ἅγιος*, *progress in consecration*; also the effect, *sanctification*. Rom. 6. 19. Cf. *ἀγιοσύνη*, ch. 3. 13; *ἀγιότης*, 2 Cor. 1. 12, notes. See Lex. Th. — *ἀπὸ τῆς πορνείας*, *from fornication*, a prevalent sin among heathen nations. — *τὸ ἑαυτοῦ σκεῦος*, *his own vessel*. Does this mean *his own body*? If so, we are compelled to give *κτᾶσθαι* a meaning which is found nowhere else, — *to possess*. But the pf. *κεκτήσθαι* is the word for this idea. The evidence seems conclusive that *τὸ σκεῦος* was, in common usage and in Roman law, spoken of *the wife*. So the Latin *vas*. Hence we adopt the rendering above given, *that each one of you know how to acquire for himself his own vessel (i. e. his own wife) in sanctification and honor*. Cf. 1 Pet. 3. 7; also Lex. Th. *κτάομαι* and *σκεῦος*. Such is now the prevailing view of the meaning. So Alf., Ell., Lünem., Ewald, Hofman, Jowett, De Wette, Riggenbach; and among the older commentators, Augustine, Thomas Aquinas, Zwingli, et al.

Vv. 5, 6. In the same const. and closely connected w. what precedes. — *μη ἐν πάθει ἐπιθυμίας κτέ.*, *not (ye should not do this) in the passion of lust, as the Gentiles also.* If they were to do thus, they would be acting as the Gentiles also; hence the force of *καί*, comparative. — *τὰ μη εἰδὸτα τὸν θεόν*, *who know not God*, i. e. have no just and adequate idea of his holiness and other attributes. — *τὸ μη ὑπερβαίνειν κτέ.* (same const. w. the preceding infinitives), *that no one (we may readily supply τινά) go beyond and gain the advantage of his brother in the transaction (in the thing done)*, i. e. in acquiring for himself τὸ ἑαυτοῦ σκεῦος, *his own vessel*, his wife. Such is the only natural interpretation. It is quite probable that intrigue and unfair dealing may have been common among the Gentiles in this matter; and this would be a great disturbing element in social life. — *διότι ἔκδικος κύριος κτέ.*, *because the Lord is an avenger (one who exacts the penalty) concerning all these things, as also we before (plainly) told you and testified (διεμαρτυρήμεθα, διαμαρτύρομαι).* — *καθὼς καί*, *as also*; it is not only true, but we also told you. Cf. note on *καί*, verse 5.

Vv. 7, 8. *οὐ γὰρ ἐκάλεσεν κτέ.* *For (introduces a fact which confirms the foregoing) God did not call us for uncleanness (to practice impurity, like the Gentiles in their private social relations) but in sanctification, (consecration, purity).* Note the use of *ἁγιασμός* here; in opp. to *ἀκαθαρσία*. — *τοιγαροῦν ὁ ἀθετῶν κτέ.* *Wherefore then he that rejects (sets aside and counts as naught these exhortations) rejects not man (a mere human being) but God, who also gives his Holy Spirit to you (εἰς ὑμᾶς, entering into you).* — *τοι-γαρ-οῦν*, each particle has its usual force, —intens., causal, illative. Cf. Germ. *doch denn nun*. — *τὸν καὶ διδόντα*, *who also gives.* He not only makes plain his requirements, but he also gives his Holy Spirit, — the Spirit whose attribute is holiness, — to encourage us in the right way, the way of holiness. Note the form of expression in the Greek: *τὸ πνεῦμα αὐτοῦ τὸ ἅγιον*, *his own Spirit, the Holy one.*

Vv. 9-12. *Περὶ δὲ τῆς φιλαδελφίας κτέ.* *But concerning brotherly love (love of the brethren, R. V.) ye have no need of our writing to you.* — “This is a not unusual touch of delicate rhetoric with St. Paul (cf. 2 Cor. 9. 11; Philem. 19; ch. 5. 1.). It conveys tacit but gentle reproof. The knowledge and the practice already exist; but the latter is not quite in proportion to the former.” Alf. — *αὐτοὶ γὰρ ὑμεῖς κτέ.* *For ye yourselves are taught of God to love one another.* — *εἰς τὸ ἀγαπᾶν κτέ.* Keeping in view and entering into the loving one another. — *καὶ γὰρ ποιεῖτε αὐτὸ εἰς κτέ.*, *for indeed ye do it towards all the brethren in all Macedonia. (εἰς κτέ.* Your love is not only directed to or towards, *πρὸς*, all the brethren; but it reaches into the midst of them.) *παρακαλοῦμεν δὲ ὑμᾶς κτέ.*, *But we exhort you, brethren, that ye abound still more (in this love), and that ye make an earnest effort (make it your aim) to lead a quiet life and to do your own business (i. e. not to neglect your own proper duties and not to meddle*

with the affairs of others) *and to work with your own hands* (the church no doubt being composed of those who were engaged in manual labor), *according as* (καθώς, Gr. κατά, ὡς) *we charged you* (i. e. when we were present with you), *in order that ye may walk in a becoming manner in relation to those who are without* (those who are not Christians) *and may have need of nothing* (or of no man, Ell., et al. The neut. seems more logical). The importance of all these exhortations, in the circumstances in which the Thessalonian church was placed, can hardly be over-estimated. This fact becomes still plainer in what follows.

Vv. 13, 14. Οὐ θέλομεν δὲ κτέ. *Now we are not willing that you continue ignorant, brethren, concerning those who are sleeping* (or those who fall asleep, pres.), *that ye sorrow not as also the rest* (of men), *those who have not a hope* (a hope respecting the future life). It would appear that the Thessalonian church were expecting the final coming of Christ in their own day and were greatly troubled respecting the welfare of their departed friends.—*εἰ γὰρ πιστεύομεν κτέ.* *For* (introducing the reason why they should not sorrow) *if we believe that Jesus died and rose again* (this doctrine they had accepted when they first believed), *thus also will God, through Jesus, bring those who have fallen asleep, together with him* (i. e. with Jesus). Thus Jesus is viewed as mediator; and those who are raised accompany him at the resurrection. This const. adheres most closely to the ordinary use of διὰ w. the gen. Most modern scholars view it thus. Cf. Lex. Th. διὰ, III. 2. a. Many, however, connect διὰ τοῦ Ἰησοῦ w. τοὺς κοιμηθέντας, and render, *so also those who have fallen asleep in Jesus will God bring with him*, or “*those laid to sleep through Jesus*” (Ell.). This const. is acknowledged to be unusual; and is doctrinally no more in accordance with the other scriptures. By τοὺς κοιμηθέντας, the Thessalonians would understand those of their own number, i. e. believers, who had fallen asleep.—*ἄξει*, *will bring*, understood of raising from the dead and bringing to the heavenly home.

Vv. 15, 16. τοῦτο γὰρ ὑμῖν λέγομεν κτέ. *For* (confirmation by a direct revelation) *this we say to you by the word of the Lord* (lit. *in the word* etc.: Eng. idiom, *in the words of the Lord*) *that we who are alive, who are left to the coming of the Lord* (εἰς, into that day) *will certainly not precede those who have fallen asleep.*—*οὐ μὴ φθάσωμεν* (φθάνω): an emphat. form of denial.—*ὅτι αὐτὸς ὁ κύριος κτέ.* *Because* (reason for the foregoing statement) *the Lord himself will descend from heaven with a command* (a loud summons), *with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise at first.*—*ἐν κελεύσματι . . . ἐν φωνῇ . . . ἐν σάλπιγγι*, lit. *in etc.*; i. e. the descent will take place during, in the sphere of these occurrences: dat. of time when.—*αὐτὸς ὁ κύριος*, *the Lord himself*, i. e. the Lord Jesus.—*ἀρχαγγέλου*, *of the archangel*; Greek article omitted, as often w. a proper name.—*πρῶτον*, *at first*, adv.;

not *πρῶτοι*. No reference here to the first and second resurrection, as in Rev. 20. 5; but as *ἔπειτα* suggests, before the event mentioned in verse 17.

The words *ἡμεῖς οἱ ζῶντες* suggest the important inquiry, did Paul expect to live until the *parousia*? Was he thus mistaken? Many expositors say, yes! Others say, no!—and, I think, rightly. Paul still belonged to the class *οἱ ζῶντες* when these words were written; and it was quite in keeping with the popular use of language to say *we who are alive*; but this is guarded and modified by the next clause, *those who survive*. Farrar remarks on this passage: “He had as little meant positively to assert that he would survive to the Advent when he said ‘*we that are alive*,’ as he meant positively to assert that he should die before it occurred, when, years afterwards, he wrote, ‘He which raised up the Lord Jesus shall raise up *us* also by Jesus.’ That the *we* in these instances was generic is obvious from the fact that he uses it of the dead and of the living in the same Epistle, saying in one place, ‘*We* shall not all sleep,’ and in another, ‘God will also raise up *us* by His own power.’” Cf. 1 Cor. 6. 14; 15. 51. We are thus able by a strict and proper interpretation of language to avoid the hypothesis that the apostle Paul was laboring under a great mistake respecting the Messiah and his work on earth.

Vv. 17, 18. *ἔπειτα ἡμεῖς οἱ ζῶντες κτέ.*, *then we who are alive, who are left, shall be caught up* (*ἄρπαγησόμεθα, ἀρπάξω*) *at the same time* (or *all together, ἅμα*) *in company with them* (*σὺν αὐτοῖς*, the dead that have been raised) *in clouds to meet the Lord in the air; and thus we shall be always with the Lord. Wherefore comfort (encourage) one another with these words.*—*ἔπειτα . . . ἅμα σὺν κτέ* denote the sequence and the close proximity of the two great events,—the resurrection of the dead in Christ and the reception to himself of those still living.—*εἰς ἀπάντησιν κτέ.*, *lit. into a meeting of the Lord, as he is coming down from heaven.*—*εἰς ἀέρα*, *into the air, away from the earth.*—*καὶ οὕτως . . . ἐσόμεθα*, *and thus we*,—those who have been raised and those who have been caught up.—*ὥστε παρακαλεῖτε* (*pres. tense*), *Wherefore comfort* (*continually*) etc. What assurance could be more comforting?

With this passage cf. 1 Cor. ch. 15. It should be borne in mind that both passages were written to Christian churches, for instruction respecting the future of believers in Christ. Neither passage can legitimately be viewed as a presentation of the general subject of the resurrection. This is found elsewhere, particularly in Matt. ch. 25, and in Rev. ch. 20. Alford remarks on verse 17, “That he advances no further in the prophetic description, but breaks off at our union in Christ’s presence, is accounted for by his purpose being accomplished, in having shown that they who have died in Christ, shall not be thereby deprived of any advan-

tage at His coming." Any inference from this passage that the wicked will not be raised from the dead is illogical, and contradicts other passages of Scripture.

Chap. V. The definite time of the Lord's coming not revealed. It will be sudden and unexpected by the world. Hence it is important to watch and be ready (vv. 1-11). General exhortations (vv. 12-24). He asks for their prayers, sends a salutation to all the brethren, and a direction that his letter be read before the assembled church (vv. 25-27). He closes with a brief prayer for the divine blessing to abide with them (v. 28).

Vv. 1, 2. *Περὶ δὲ τῶν χρόνων κτέ.* *But concerning the times and the seasons (the times in general and the definite times, i. e. when the events just predicted will occur), brethren, ye have no need that anything be written to you (cf. the const. ch. 4. 9). Paul had already taught them as much as could be known on this subject. — αὐτοὶ γὰρ ἀκριβῶς κτέ.* *For ye yourselves know definitely that the day of the Lord is coming just as a thief in the night.* Of the time when it would come, they were not informed (cf. Acts 1, 7); but of the manner of its coming, they were already informed, and he again assures them. The words *ἡμέρα κυρίου* have been differently understood; as meaning the day of one's death; the destruction of Jerusalem; and the final coming of Christ. That it may be used in these three ways cannot fairly be questioned; but the connection here points plainly to the final coming. Of this, the destruction of Jerusalem was a sign, an anticipation, the beginning of the end. So also, as Ell. remarks (Note on Phil. 1. 6), "The day of Christ, whether far off or near, is the decisive day to each individual; *it is practically coincident with the day of his death.*" Of the nearness or remoteness of that day the apostle does not here speak.

V. 3. *ὅταν λέγωσιν· εἰρήνη κτέ.* *When they say (they, i. e. men in general); peace and safety, then sudden (unforeseen) destruction is coming upon them (stands by them. Lex. Th. ἐφ'ίστημι) even as the travail-pain upon the woman with child, and they certainly (οὐ μὴ) shall not escape (ἐκφύγωσιν, ἐκφεύγω).* The suddenness and certainty of the future event; yet with the uncertainty as to the time of its occurrence; the character only of the time — when men are not expecting it — is here declared. — *εἰρήνη καὶ ἀσφάλεια, sc. ἐστίν.*

Vv. 4, 5. Very different will it be with believers in Christ. — *ὑμεῖς (emphat.) δέ, ἀδελφοί, κτέ.* *But ye, brethren, are not in darkness, that the day (the day spoken of in verse 2) may, as a thief, overtake (surprise, Ell.) you. — ἵνα, that, in order that; denoting the divine purpose. — πάντες γὰρ ὑμεῖς κτέ., for ye are all sons of light and sons of (thē) day; we are not of*

(the) night nor of darkness. Hence the reason why believers in Christ will not be taken by surprise. — ὑμεῖς, ye, addressed to the Thessalonian church; ἡμεῖς: Paul here includes himself with them, and with all Christians.

Vv. 6, 7. ἄρα οὖν μὴ κτέ. *So then let us not be asleep, as the rest (of men, "i. e. the careless world." Alf.), but let us watch (be wide awake) and be sober (temperate, in no way intoxicated); for those who sleep sleep in the night, and those who are drunken are drunken in the night.* — Note ἄρα οὖν, freq. w. Paul: not thus in Attic; οὖν the general illative; ἄρα (postpos. in Att.) denoting a subjective impression. See Lex.

Vv. 8, 9. ἡμεῖς (emphat. cf. ὑμεῖς, verse 4) δὲ ἡμέρας ὄντες νήφωμεν, κτέ. *But let us, since we are of the day (ὄντες, causal, as well as temporal) be sober (free from intoxication, habitually; pres. tense, having put on the breastplate of faith and love (gen. of appos.; having put on faith and love as a breastplate) and as a helmet the hope of salvation: figures of speech readily understood, and expressive, in those days when the weapons of the heavy-armed soldier were so constantly seen. — σωτηρίας, object. gen. Note how frequently our salvation is spoken of as something still in the future; begun, but not yet complete. — ὅτι οὐκ ἔθετο ἡμᾶς κτέ., because (introducing the reason for such hope; and more remotely, for our continuing sober) God did not appoint us for anger (to enter into such a state) but for a securing (as one's own property) of salvation through our Lord Jesus Christ. A knowledge of the divine purpose might well strengthen the hope of salvation and conduce to a life of sobriety. They are also reminded through whom their salvation was made secure; and in verse 10, how it was accomplished.*

Vv. 10, 11. τοῦ ἀποθανόντος περὶ ἡμῶν κτέ., *who died for us, that whether we are awake or asleep (not in the same sense as in verse 6, spiritually asleep, but the same general idea as Rom. 14 8, whether we live or die) we may live (have spiritual life) together with him.* Note περὶ w. the gen. after ἀποθανόντος, the usual const.; never in this sense the dat., as some interpret τῇ ἁμαρτίᾳ Rom. 6. 2. — εἴτε . . . εἴτε, here w. the subjunc., a rare const. st. εἴαν τε . . . εἴαν τε, Rom. 14, 8. — ἅμα (distinct fr. σύν), *that we may live together, united (ἅμα), in company with (σύν) him.* Cf. ch. 4. 17. — διὸ παρακαλεῖτε κτέ. *Wherefore continue to exhort and comfort one another (pres. tense; παρακαλέω, to exhort and comfort), and build each other up, even as ye also are doing.* The assurances in vv. 9, 10 afforded a sufficient encouragement for all this. — Note the metaphor in οἰκοδομεῖτε, *build up, edify, i. e. strengthen in every Christian grace: εἶς, appos. w. the subj.; τὸν ἕνα, obj. of the verb, suggests individual effort. Each one was exhorted to participate in this work. — καθὼς . . . ποιεῖτε, an encouraging acknowledgment of what they were already doing.*

Vv. 12, 13 Ἐρωτῶμεν δὲ ὑμᾶς κτέ. *Now (δέ metabatic) we ask (en-*

treat, beseech, cf. 4. 1) *you to know those who toil among you and are over you in the Lord and admonish you.* — εἰδέναι, *to know*, i. e. to recognize and appreciate them in their work and office. Has this exhortation lost any of its importance at the present day? — ἐν κυρίῳ, the sphere of their labor and in which they are over you. καὶ ἡγείσθαι κτέ, *and to think exceeding highly of them in love on account of their work.* — ἐν ἀγάπῃ, *in love, in Christian affection and esteem.* It was not to be a mere intellectual admiration of their brilliant talents, as is too often the case now. The reason for this love follows, — *on account of their work.* — εἰρηνεύετε ἐν αὐτοῖς, *be at peace among yourselves*, — an independent sentence. Note αὐτοῖς (st. αὐτοῖς, or ἑαυτοῖς) in Tisch. So freq. With the thought cf. 2 Cor. 13. 11. A very important exhortation at all times, but especially in the earliest days of Christianity.

Vv. 14–22. Exhortations addressed to the entire church (ἀδελφοί); not simply to the Elders, as some have understood them.

V. 14. παρακαλοῦμεν δὲ ὑμᾶς, κτέ. *And we exhort you, brethren, admonish the disorderly, encourage (comfort) the faint-hearted, support (hold firmly to) the weak, be patient towards all.* — παρακαλέω and παραμυθέομαι, nearly synon. Cf. 2. 11, note. The latter word very rare; used only twice in Paul's Epistles; παραμυθία, once only, 1 Cor. 14. 3. — μακροθυμία, μακροθυμέω, *patience, longsuffering*; verb, *to be patient, longsuffering*; ὑπομονή, ὑπομένω, *a remaining under, steadfastness, endurance, fortitude*; verb, *to endure, remain under, support*; ἀνοχή (once only in N. T.), ἀνέχομαι (nearly the same meaning as ὑπομένω), *a holding up, endurance, forbearance*; verb, *to hold up, to endure, to forbear, to suffer*; ἀντέχομαι (rare, no noun corresponding), *to have, or to hold, one's self opposite to so as to support, to hold firmly* (Tit. 1. 9).

Vv. 15–18. ὁράτε μὴ τις . . . ἀποδοῖ (subjunc. st. ἀποδῶ) κτέ. *See that no one render evil in return for evil to any one, but always pursue that which is good towards one another and towards all* (looking into the interests of one another and of all). *Always rejoice, pray without ceasing, in everything give thanks*; for this is the will of God in Christ Jesus towards you. Who but the Christian has understood all these exhortations and sought faithfully to obey them? With the Holy Spirit in the heart, one cannot be revengeful even towards those who have injured him, but will seek to promote their welfare. He will rejoice continually, will be in the spirit of prayer without ceasing, and in everything will be thankful. Evidently, the prayer here enjoined is not a form of words, but the frame of mind. Cf. Eph. 6. 18; Col. 4. 2; also Eph. 5. 20. — τοῦτο γὰρ κτέ., *for this etc.* refers directly to the giving of thanks; but includes, I think, the precepts before this in vv. 16, 17.

Vv. 19–22. τὸ πνεῦμα μὴ ζβέννυτε (st. σβέννυτε, σβέννυ'ι) κτέ. *Quench not the Spirit* (a figure of speech readily understood. It would not be

forgotten that on the day of Pentecost the Holy Spirit had appeared visibly as tongues of fire; *despise not (do not set at naught, ἐξουθενείτε, ἐξουθενέω, οὐθέν = οὐδέν) prophesyings.* The tendency to set them at naught, in comparison with the gift of speaking with tongues, may have been seen at Thessalonica. It was especially marked in the Corinthian church. Cf. 1 Cor. chs. 12-14. — **πάντα δὲ δοκιμάζετε κτέ.**, *but prove (test) all things, hold fast (firmly) that which is good.* The three points follow each other logically. Do not despise prophesyings, but test them (separating the good from the bad), and hold fast the good. — **ἀπὸ παντὸς εἵδους κτέ.**, *abstain from (keep yourselves aloof from) every form (every visible appearance) of evil.* — **εἶδος**, properly *that which strikes the eye, anything seen, a form.* Lex. Th.

Vv. 23, 24. **Αὐτὸς δὲ ὁ θεὸς κτέ.** *And may the God of peace himself sanctify you wholly, and may your spirit and soul and body be kept entire without blame at the coming of our Lord Jesus Christ. Faithful (trustworthy) is he who calls you, who will also do it.* — **ὁ θεὸς τῆς εἰρήνης**, *the God of peace*; He who loves peace, and who alone can impart perfect peace. — **ἀγιασάσαι** (optat. of wishing, fr. ἀγιάζω) . . . **ὀλοτελεῖς** (adj.), *sanctify (consecrate, purify) you wholly (completely, ὅλος, whole, entire, τέλος, end).* Sanctification is thus viewed as progressive. It was already begun in them, but was not yet complete; the **τέλος** was not yet reached. — **ὀλόκληρον** (ὅλος, κλήρος, *a lot, a share*), *all that has fallen by lot* (Lex. Th.), *complete in all its parts, entire*: adj. agrees w. πνεῦμα, understood w. ψυχή and σῶμα. The spirit, soul, and body, the entire man, all that belongs to the human being. — **τὸ πνεῦμα**, *the spirit*, the higher immaterial nature of man, *vis superior*; **ἡ ψυχή**, “the lower or animal soul, containing the passions and desires which we have in common with the brutes, but which in *us* is ennobled and drawn up by the πνεῦμα” (Alf.), *vis inferior*. — **ἀμέμπτως** (ἀμεμπτος, a priv., μέφομαι, *to blame*), *not liable to censure or blame, blameless*, expressing quality; connect w. ὀλόκληρον, expressing quantity. — **ἐν τῇ παρουσίᾳ**, *the time when, or in which, i. e. the coming of our Lord to judgment*, cf. ch. 2. 19, notes. The anticipation of this great day, however remote it may appear to us, might well occupy a larger place in our thoughts as a future certainty. — **τηρηθείη** (τηρέω), optat. of wishing. — **ὁ καλῶν**, *He who calls*, i. e. God the Father. Cf. Gal. 1. 6; 5. 8; 1 Cor. 1. 9. — **ὃς καὶ ποιήσει**, *who will also do it, accomplish it*, i. e. will bring to pass all that is contained in the foregoing prayer, verse 23.

Vv 25-28. **Ἀδελφοί, κτέ.** *Brethren, pray for us* Note *περί*, nearly = *ὑπέρ*. Cf. Eph. 1. 16. — **ἀσπάσασθε** (ἀσπάζομαι) κτέ. *Salute all the brethren with a holy kiss*, — a common form of affectionate salutation: *ἐν*, lit. *in*, “the kiss being the vehicle of the salutation” Alf — **ἐνορκίζω** (w two accs. So in Attic) **ὑμᾶς κτέ.** *I adjure you (I solemnly entreat you)*

by the Lord that the epistle be read (*ἀναγνωσθῆναι, ἀνα-γιγνώσκω*) to all the brethren (i. e. publicly read to all the brethren in Thessalonica). The solemn earnestness with which he makes this request is noteworthy. It contained, beyond a question, some most important instructions; important not less to the members of the church generally than to the few who might first receive the letter. Alf. suggests that the aor. infin. refers to a single act; i. e. a reading of the whole at one meeting. One eminent commentator, in another connection, asserts very positively that the aor. denotes momentary action. The time occupied in the reading of this epistle would be rather a long moment. Paul solemnly asks that the thing *be done*; that is all: not in a moment, and not necessarily at one meeting of the church. See Greek grammars, aor. tense. — Ἡ χάρις κτέ. (sc. εἴη optat. of wishing), *May the grace of our Lord Jesus Christ be with you.* Note the omission of ἀμήν. This, the first of Paul's extant epistles, closes with one of his briefest forms. For the longest, and to us most familiar, see 2 Cor. 13. 13. Cf. also note on the same.

SECOND EPISTLE TO THE THESSALONIANS.



WRITTEN also at Corinth, not many months after the first Epistle.

CHAP. I. Address and salutation (vv. 1, 2). A recognition of the progress of the church in faith and love and steadfastness in the midst of trials (vv. 3, 4); a comforting and encouraging reference to their reward at the coming of Christ (vv. 5-10); Paul assures them of his remembrance of them in his prayers, stating to them for what he prays (vv. 11, 12).

Vv. 1, 2. Παῦλος κτέ. *Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ; Grace to you and peace from God our Father and the Lord Jesus Christ.* Cf. 1 Thess. I. 1, note. — ἀπὸ θεοῦ κτέ. (not added in 1 Thess.), *from* as the source.

V. 3. Εὐχαριστεῖν ὀφείλομεν κτέ. *We ought (it is our duty) to give thanks to God always concerning you, brethren, as it is befitting (meet), because (in view of the fact that) your faith increases exceedingly (ὑπερ-) and the love of each one of you all towards one another abounds (becomes πλέον).* — περὶ κτέ. Cf. 1 Thess. 5. 25, note. — ἄξιον, not a mere repetition of ὀφείλομεν, *we owe it, we feel it to be a duty* and we acknowledge it, *in view of the fact that* (ὅτι) etc. — ὑπεραυξάνει, only here in the N. T. Note the fondness of Paul for compounds of ὑπέρ. — ἡ ἀγάπη κτέ. The love of each member of the church for every other member increases. The form of expression in the Greek is noteworthy; and the statement suggests an important lesson for us.

Vv. 4, 5. ὥστε αὐτοὺς ἡμᾶς κτέ., *so that we ourselves glory in you* (as the sphere, or the object) *in the churches of God* (those in Corinth and Achaia) *concerning your steadfastness and faith in the midst of all your persecutions and the afflictions which ye endure.* — *We ourselves*, as well as others who hear concerning you. Cf. 1 Thess. I. 8; *we* naturally includes here the three who address the church in verse 1. — αἶς, attracted to the case of the antecedent. — ἀνέχεσθε (ἀν-έχομαι); cf. 1 Thess. 5. 14,

note.—*ἔνδειγμα κτέ.* (in explanatory appos. to the foregoing) *a proof (demonstration, evidence) of the righteous judgment of God* (that which will appear at his final coming; cf. vv. 6, 7), *that ye may be counted worthy of the kingdom of God, for which ye also suffer.* Their steadfastness and faith in their trying situation pointed to the righteous decision which would come at last, by which they would be counted worthy of the kingdom of God. So is it ever. The same Christian graces, to the thoughtful mind, point to the same glorious result. — *The kingdom of God*, “of which the Christian here on earth is a subject, but the full privileges of which he is to enjoy hereafter.” Ell. Cf. 1 Thess. 2. 12.

Vv. 6-8. Explanation and confirmation of “the righteous judgment of God.” — *εἴπερ δίκαιον κτέ.*, *if indeed* (a supposition which admits of but one answer) *it is a righteous thing with God to repay affliction to those who afflict you, and to you who are afflicted* (to repay, to give in full) *rest (relief) with us, at the revelation* (ἐν w. dat. the time when) *of the Lord Jesus from heaven with the angels of his power in flaming fire* (lit. *in a fire of flame*), *giving (awarding) vengeance to those who know not God and to those who obey not the gospel of our Lord Jesus.* — *εἴπερ δίκαιον*, sc. *ἐστίν*, not subjunc., *if it is* (as a matter of fact) *a righteous thing.* The punishment of the wicked, and the reward of the righteous, are here assumed to be a righteous thing, about which there could be no question. — *διδόντος*, agrees w. *τοῦ κυρίου Ἰησοῦ.* — *ἐκδίκησιν*, *full vengeance, retribution.* The clauses following declare to whom this will be awarded: *to those who know not* etc. is thought to refer to the Gentile world; *to those who obey not* etc., to the unbelieving Jews.

Vv. 9, 10. *οὔτινες δίκην τίσουσιν (τίνω) κτέ.*, *being of such a character that they will pay the penalty of (will suffer as a punishment) eternal ruin from the face of the Lord and from the glory of his might.* — *οὔτινες*, Lex. Th. ὄστις, 2. — *ἄλεθρον*, *destruction, ruin*; as we say now of a man who loses his reputation or his property “he is ruined.” Here, “the loss of a life of blessedness after death, future misery.” Lex. Th. — *ὅταν ἔλθῃ ἐνδοξασθῆναι* (*ἐνδοξά(ζω) κτέ.* (the time when the events just predicted shall be fulfilled), *when he shall come (shall have come, ἂν w. aor. subjunc.) to be glorified in his saints and to be wondered at in all those who believed (because our testimony to you was believed) in that day* (connect w. *ἐνδοξασθῆναι . . . θαυμασθῆναι κτέ.*). — *In his saints*, “the element of his glorification. He will be glorified *in* them, just as the sun is reflected in a mirror.” Alf. Cf. Gal. 1. 24; Is. 49. 3. — *In all those who believed*, “sc. owing to the reflection of His glory and power which is displayed in those that believed on Him while they were on earth.” Ell.

Was St. Paul mistaken in all these representations of the final destiny of the righteous and the wicked? The language is as plain and free from ambiguity as language can be. We do well to profit by what is

here so plainly revealed to us, and not to cavil or seek to go beyond what is revealed.

Vv. 11, 12. *Εἰς ὃ καὶ προσευχόμεθα κτέ.* *To which end (looking into which, i. e. the glorious destiny that awaits believers in Christ) we also pray always concerning you (for you, περί, cf. 1 Thess. 5. 25, note) that our God may count you worthy (make you worthy, Luther, Grotius, Flatt, Olsh., Ewald, et al.) of your calling (the divine invitation) and may fulfil, bring to completion, every desire (good-will, choice) of goodness and work of faith, in power (connect w. πληρώση).* — *τῆς κλήσεως* includes the idea of the initial act (1 Thess. 2. 12), the life here on earth (Eph. 4. 1), and the future blessedness, as here. Cf. Phil. 3. 14. — *ἔργον πίστεως*, *work of faith*, work belonging to faith, resulting from it. Paul, not less than James, believed in a vital faith, which prompted Christian activity. Cf. 1 Thess. 1. 3, note. — *ὅπως ἐνδοξασθῆ κτέ.*, *that the name of our Lord Jesus may be glorified in you and you in him, according to the grace of our God and the Lord Jesus Christ.* — *τὸ ὄνομα κτέ.*, “not a mere periphrasis for *ὁ κύριος*, but specifies that character and personality as revealed to and acknowledged by men.” Ell. A very important point, to be ever borne in mind; especially in such passages as Acts 2. 38. — *ἐν ὑμῖν . . . ἐν αὐτῷ*, applies distinctively to the Thessalonians; verse 10 is general, applies to all believers. Lünem. and Hofmann refer *αὐτῷ* to *ὄνομα* (*and you in it*). The thought is not materially changed. — *κατὰ τὴν χάριν κτέ.* Some translate this, *according to the grace of our God and Lord Jesus Christ*, comparing it with Rom. 9. 5; Tit. 2. 13. So Hofmann, Riggenbach. Yet as the omission of the article before *κύριος* (viewed as a proper name) is so common, most commentators prefer the usual translation (as above).

CHAP. II. Vv. 1–12. The leading doctrine of the epistle; viz. the man of iniquity must first be revealed and destroyed, before the final coming of the Lord. Then follows, to ch. 3. 15, the hortatory portion of the epistle. Vv. 13–17, exhortation to persevere in a life of faith; and prayer to God that he would enable them to do this.

Vv. 1, 2. *Ἐρωτῶμεν δὲ ὑμᾶς, κτέ.* *Now (δέ, metabatic) we beseech you, brethren, concerning (ὑπέρ nearly = περί) the coming of our Lord Jesus Christ and our gathering together unto him; to the end that (in order that, Alf.) ye be not quickly shaken from your mind nor yet be troubled, either by spirit or by word or by epistle, as if by us (purporting to be from us), as that (as if it be a fact that) the day of the Lord stands near, stands in sight, impends. (Lex. Th. ἐν-ίστημι) — ἡμῶν ἐπισυναγωγῆς κτέ., our gathering together etc. Cf. 1 Thess. 4. 17; Matt. 24. 31; Mark 13. 27. — ἐπ’ αὐτόν,*

unto him, denotes not merely direction towards (πρός), but the actual arrival. — εἰς τὸ μὴ κτε denotes purpose and at the same time is usually viewed as the obj. of ἐρωτῶμεν. Cf. 1 Thess. 2. 12; 3. 10. With this const. a period is placed at the end of verse 2. So Alf., Ell., Tisch., B. U., et al. The punctuation of W-H., and R. V., placing only a comma, or semicolon, after κυρίου, makes the first clause of verse 3 the obj. of ἐρωτῶμεν, — *We beseech you, brethren, respecting the coming of our Lord etc. . . . let no man deceive you etc.* — σαλευθηγαι (Lex. Th. σαλεύω) . . . ἀπὸ τοῦ νοός, *to be shaken, agitated, away from the mind*, so as to lose one's intelligence. — μὴ . . . μηδέ, *not . . . nor yet*; μήτε . . . μήτε, *neither . . . nor*. The last negatives, in an English idiom, not rendered here, after εἰς τὸ μὴ. — *By spirit*, i. e. by any one assuming to have a supernatural, spiritual revelation; *by word*, oral communication; *by epistle*, as if by us (connect w. the two preceding clauses, — *by word*, purporting to come from us; *by epistle*, claiming the same source). It appears that there were deceivers in those days, as well as now. — ὡς ὅτι, *supposing that, as if it be a fact that*. Cf. 2 Cor. 11. 21. — ἐν-έστηκεν, lit. *stands in*, i. e. *is just at hand* (Am. R. V.).

Vv. 3, 4. μὴ τις ὑμᾶς ἐξαπατήσῃ (aor. subjunc fr. ἐξ απατάω) κτε. (*We beseech you, brethren, . . .*) *let no man deceive you in any manner, because (that day will not arrive) unless there shall have come the falling away (the apostasy) in the first place, and there shall have been revealed (ἀποκαλυφθῆ, ἀπο-καλύπτω) the man of lawlessness, the son of perdition, he who stands in opposition and exalts himself (ὑπερ-αιρόμενος, ὑπερ-αίρω) against (ὑπερ-, above, ἐπί w. acc., against) every one called God or that is an object of worship, so that he sits in the temple of God exhibiting himself that he is God.* — The ellipsis after ὅτι is requisite to make a complete sentence and is suggested by the connection. — ἡ ἀποστασία, *the apostasy*, article expressed. It is not improbable that Paul and the other apostles may already have forewarned the churches on this point. Cf. verse 5. — ὁ ἄνθρωπος τῆς ἀνομίας (or τῆς ἁμαρτίας), *the man of lawlessness (or of sin)*, described more fully in what follows. — ὁ υἱὸς τῆς ἀπωλείας, applied by our Lord to Judas, Jno. 17. 12. — ὁ ἀντικείμενος, *he who stands in opposition*, i. e. to Christ and the progress of the gospel. — πάντα, acc. sing. masc. here, λεγόμενον agreeing with it. — ὥστε αὐτὸν εἰς τὸν ναὸν . . . καθίσει (aor. infin. fr. καθίζω), a condensed const.; *so that he enters into the temple of God and sits down in it.* — ἀποδακνύντα (agrees w. αὐτόν) κτε., *exhibiting himself etc.*

Vv. 5, 6. Οὐ μνημονεύετε κτε. *Do you not remember that while I was yet with you (lit. being yet etc.) I told you (ἔλεγον, impf., used to tell you) these things? and now that which restrains (holds in check) ye know, to the end that he may be revealed in his own season.* — καὶ νῦν, *and now*; in the logical, rather than temporal, sense. — τὸ κατέχον, *that which, the power*

which, restrains (the man of lawlessness). — εἰς τὸ κτέ., *to the end that* etc. the divine purpose. — ἐν τῷ αὐτοῦ (or αὐτοῦ) καιρῷ, *in his own season, proper time, and not sooner.*

Vv. 7, 8. τὸ γὰρ μυστήριον κτέ. *For the mystery of lawlessness is already working, (yet) only until he who now restrains shall have been taken from the midst.* (It is already working, but only with restraint up to a certain time.) Or, supplying ἐστίν w. ὁ κατέχων, *only (there is) the one who restrains now until he shall have been taken from the midst.* And then will be revealed the lawless one, whom the Lord Jesus will destroy (ἀνελεῖ fut. of ἀν-αιρέω) *with the breath of his mouth* (thus easily) *and will bring to naught* (render powerless) *by the manifestation of his coming.* — ἐνεργεῖται may perhaps in this condensed sentence denote what is now going on and will continue up to a certain point in the future. The pres. expressing a future action is not unusual. Cf. ἐστίν, verse 9. — ὁ κατέχων, presented as a person; above, τὸ κατέχων, as a power. This is usually understood to mean civil government, as suppressing disorder and protecting society. — καὶ τότε, *and then*, when he who now restrains shall have been removed. — ὁ ἄνομος, same as αὐτόν, verse 6, and ὁ ἄνθρωπος τῆς ἀνομίας, verse 3. — ἀνελεῖ κτέ. Cf. Is. II. 4.

Vv. 9, 10. οὗ (same as ὅν, verse 8; relates to ὁ ἄνομος) ἐστίν ἡ παρουσία κτέ., *whose coming* (or *presence*) *is according to the working of Satan in all power and signs and wonders* (portents) *of falsehood.* — ἐστίν, pres. to denote the certainty of the future event. — κατ' ἐνεργειαν τοῦ σατανᾶ (1st declens. gen.), an efficiency, a superhuman working, such as belongs to Satan. On the form of the expression, cf. Eph. I. 19; Col. I. 29. — Connect πάση and ψεύδους logically w. the three substantives. — καὶ ἐν πάσῃ ἀπάτῃ κτέ., *and in all deceit of unrighteousness* (such as belongs to and is practiced by unrighteousness) *for those who are perishing* (dat. incommodi), *because they did not receive the love of the truth to the end that they might be saved.* — ἀνθ' ὧν, *for that, because.* Luke I. 20; Acts 12. 23, et al. Thus it appears that the responsibility for their fate rests on themselves.

Vv. 11, 12. καὶ διὰ τοῦτο πέμπει κτέ. *And on this account God sends them a working of error* ("a working which tends to enhance and develop πλάνη." Ell.) *to the end that they should believe* (put faith in) *that which is false, the lie; in order that they all may be judged, condemned* (the more remote purpose, after εἰς τὸ πιστεῦσαι κτέ) *those who did not believe* (did not put faith in) *the truth, but took pleasure in unrighteousness.*

But what does this entire chapter thus far mean? On few passages in the New Testament has there been a greater diversity of opinion, and scholars are still far from being agreed as to the application of the leading expressions. Farrar shows conclusively that "the man of lawlessness" is not in detail the Roman Hierarchy. It seems rather to be a

personified description of human wickedness in its worst forms in every age.

Some sentences of Farrar on this subject are worth quoting. After some pertinent suggestions, he speaks thus: "To that vast limbo of exploded exegesis — the vastest and the dreariest that human imagination has conceived — I have no intention of adding a fresh conjecture. That the 'check' was the Roman Empire, and the 'checker' the Roman Emperor, may be regarded as reasonably certain; beyond this, all is uncertain conjecture. . . . As to the precise details, considering the utter want of unanimity among Christian interpreters, I am content to say, with St. Augustine, 'I confess that I am entirely ignorant what the apostle meant.'"

But the question arises, What would be the effect of the passage on the Thessalonians? Though they might be unable to interpret all the details, as is often the case with prophecy, yet the general impression made can hardly be doubted. It would correct the misunderstanding of the first Epistle, and would lead them to resume their neglected business, which was so important to their welfare. Whether they, or even Paul himself, had any correct conception of the nearness or the remoteness of the *parousia* is very doubtful.

In connection with this subject, it is well to bear in mind the words of our Lord, in Acts, i. 7, "It is not for you to know times and seasons, which the Father hath set within his own authority." And again, the words of Peter contain a principle of great importance (2 Peter, 3. 8), "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." How different must be the human and the divine estimate!

A single remark more on this subject. Is not the general idea in verse 8 in accord with Rev. 20. 8, ff.? It would appear that Paul had some visions of the future similar to those of John. May he not also, like Matt. in chs. 24, 25, have comprehended in one view, both in one line, the earlier and the later *parousia*, — the earlier, at the destruction of Jerusalem; the later, at the end of the world, the final *parousia*? It may be said that at the destruction of Jerusalem the Lord did not come with his angels. But can we safely make this assertion? In the famous picture of Kaulbach, our Lord and his angels form a conspicuous part of the sublime view; and the truthfulness of the picture, in its leading conceptions, has not been questioned. If we adopt this supposition, there were no doubt many in the church at Thessalonica who lived till after that great event in A. D. 70, — a period of only eight years.

Vv. 13, 14. Ἡμεῖς δὲ ὀφείλομεν κτῆ. *But we* (Paul, Silvanus, Timothy; *we* emphat., in contrast w. those just mentioned) *ought to give thanks to God always concerning you* (*you* also, in contrast w. those described in verse 12), *brethren beloved of the Lord* (i. e. the Lord Jesus. In 1 Thess.

I. 4, ἡγαπημένοι ὑπὸ θεοῦ), because God chose you from the beginning (W-H., et al., read here ἀπαρχήν, chose you as first-fruits) unto (to enter into) salvation in sanctification of the Spirit (i. e. wrought by the Holy Spirit) and faith in the truth (ἀληθείας, objective gen.); to which end (with a view to which; more lit., directing attention into which) he also called you (ἔλατο ὑμᾶς . . . καὶ ἐκάλεσεν ὑμᾶς) through our gospel (the gospel which we preach; as the means) to the obtaining of the glory of our Lord Jesus Christ (entering into the obtaining as a secure possession, of the glory etc. See Lex. περιποίησις, and περι-ποιέω).

Vv. 15-17. ἄρα οὖν, ἀδελφοί, στήκετε κτέ. So then, brethren, stand fast (pres. continue to stand fast, firm. Cf. I Thess. 3. 8. Used here in antithesis to σαλευθῆναι, verse 2), and hold (hold with strength, κράτος. Cf. κατέχετε I Cor. II. 2) the principles (the instructions) which ye were taught, whether by word (i. e. orally) or by our letter. The rendering of παραδόσεις, traditions, as the word is usually understood, hardly applies to the teachings of Paul, which were so new in that age. This definition is not in Lex. Th. — ἄρα οὖν. Cf. I Thess. 5. 6, note. — αὐτὸς δὲ ὁ κύριος ἡμῶν . . . παρακαλέσαι . . . στηρίξαι (optat. of wishing) κτέ. And may our Lord Jesus Christ himself and God our Father, who loved us and gave (us) eternal comfort and good hope in grace, comfort your hearts and strengthen (you), make (you) firm, in every work and word that is good (ἀγαθῶ, emphat. posit.). An earnest prayer following closely on the exhortation in verse 15. — The R. V. understands τὰς καρδίας after στηρίξαι. The majority of scholars (Alf., Ell., Lünem., et al.) understand ὑμᾶς, as above rendered. — Bear in mind the full meaning of παράκλησις, comfort, encouragement; and of παρακαλέσαι, to comfort and encourage.

CHAP. III. Exhortation to pray for him and his fellow-laborers (vv. 1, 2). Expression of confidence that the Lord would establish and guide them (vv. 3, 4). A prayer for them (v. 5). A charge to avoid all who walk in a disorderly manner, and to be industrious in their habits, taking the apostle for an example in this particular; with a prayer that the Lord would give them peace (vv. 6-16). Autograph salutation and concluding prayer for them (vv. 17, 18).

Vv. 1, 2. Τὸ λοιπὸν προσεύχεσθε κτέ. Finally (lit. as to that which remains) pray, brethren, for us (note here again περί nearly = ὑπέρ), that the word of the Lord may run and be glorified (cf. I. 12), even as with you also (cf. I Thess. I. 6 ff.), and that we may be delivered from unreasonable (perverse, lit. those who are out of their place) and evil men; for not all (men) have faith (genuine Christian faith). — ῥυσθῶμεν (ῥύομαι) ἀπὸ. Cf. Matt. 6. 13 (ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ).

Vv. 3, 4. πιστός (note the paronomasia, ἡ πίστις, πιστός) δέ ἐστιν ὁ κύριος κτέ. *But faithful is the Lord, who will strengthen you, make you firm, and guard you from evil (or from the evil one. Cf. again Matt. 6. 13). And we have confidence in the Lord respecting you (ἐφ' ὑμᾶς, extending over you) that what we charge ye are doing and will do (in the future).—πιστός, faithful, worthy to be trusted.—πεποιθᾶμεν, 2 pf. of πέιθω. See Lex.*

V. 5. ὁ δὲ κύριος κατευθῆναι (optat. of wishing) κτέ. *And may the Lord direct your hearts (by a straight course, εὐθύς) into the love of God and into the endurance (fortitude) of Christ (such as belongs to his character and such as he imparts to those who trust in him).—The love of God, his love of the Christian and the Christian's love of him. There is no good reason for limiting the idea to either one of these relations. The genitive properly includes both. Cf. Rom. 8. 35, note.*

V. 6. Παραγγέλομεν δὲ ὑμῖν, κτέ. *Now (δέ, metabatic) we charge you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves (ὑμᾶς, subj., στέλλεσθαι, mid.; pres. tense, that ye habitually, continually, withdraw yourselves) from every brother who walks in a disorderly manner and not according to the instruction (the communication. Cf. 2. 15, note) which they received from us.—ἐν ὀνόματι κτέ., in the name etc.; a solemn form of expression: not in our own name or by our own authority do we charge you.—ἀτάκτως περιπατοῦντος. It would appear that there were a considerable number in this church who were negligent in their business, and also disorderly (cf. vv. 10–12); as a result, perhaps, of not understanding aright the first epistle; yet in that he alludes to the same tendency (1 Thess. 5. 14); and exhorts the church to admonish such persons. Here, he takes a less hopeful view, as their conduct may have become still more irregular, and exhorts the church to withdraw from them (in modern phrase, “to withdraw the hand of fellowship.”—παρέλαβον, Att. παρέλαβον (παραλαμβάνω).—Note the dif. between ἀπό, from, and παρά, communication from a person.*

Vv. 7, 8. αὐτοὶ γὰρ οἶδατε κτέ. *For ye yourselves know how ye ought (πῶς δεῖ, how it is necessary, how it is a duty) to imitate us, because we did not act in a disorderly manner among you (ἡτακτήσαμεν, ἀτακτέω, adj. ἀτακτος, fr. α priv. and τάσσω, to set in order), nor did we even eat bread from any one as a gift (without compensation); but in toil and sorrow (cf. 1 Thess. 2. 9, note) working night and day so as not to burden (so as not to press heavily on. Cf. 2 Cor. 2. 5) any one of you. Sc. ἄρτον ἐφάγομεν, in these circumstances, we ate our bread.*

This is a very noteworthy statement in regard to the life and work of the apostle Paul.

Vv. 9, 10. οὐχ ὅτι οὐκ ἔχομεν κτέ., *not that we have not a right (i. e. a right to a support from the church. Cf. 1 Cor. 9. 4), but (we toil thus) that*

we may give ourselves as an example to you, so that you should imitate us, or more lit. so as to imitate us. — οὐχ ὅτι, *I do not say that, I do not mean that.* For other examples in the epistles of Paul of this elliptical expression, cf. 2 Cor. I. 24; 3. 5; Phil. 3. 12; 4. 11, 17. — ἑαυτοῦς, *ourselves*, Att. ἡμᾶς αὐτοῦς. — καὶ γὰρ ὅτε ἡμεν κτέ. *For even (For also, Ell.) when we were with you, this we commanded you (this we charged upon you), that if any one is not willing to work, neither (not even) let him eat.*

Vv. 11, 12. ἀκούομεν γὰρ τινὰς κτέ. *For (introducing the reason for what he had just said) we hear that some are walking among you in a disorderly manner, not at all working at their own business (for themselves, mid.) but working beyond that which belongs to them (Lex. Th. περί, III. 2), i. e. meddling with the business of others.* — ἀκούομεν w. acc. and particip. This const. freq. in Attic, after *verba sentiendi*. — Note the paronomasia ἐργαζομένους, περιεργαζομένους, which we have endeavored to represent (though very imperfectly) in English. — τοῖς δὲ τοιοῦτοις κτέ. *Now such persons we charge and exhort in the Lord Jesus Christ (ἐν κυρίῳ, cf. verse 6) that (in order that) with quietness working they eat their own bread.* — ἐργαζόμενοι, mid. *while working (or by working) for themselves*; and this μετὰ ἡσυχίας, *with quietness*, in opposition to the noisy, bustling life of the intermeddler.

Vv. 13-15. ὑμεῖς δέ, κτέ. *But ye, brethren (in distinction from those just addressed), become not weary, faint-hearted, in well-doing, or while doing that which is honorable (καλόν).* — μὴ ἐγκακῆσητε (aor. subjunc.), *become not etc.* The aor. of verbs denoting a state or condition often expresses an entrance into that state or condition. — εἰ δέ τις κτέ. *And if any man fails to obey (listen to, ἀπακούει) our word conveyed by the epistle, mark, or note (for yourselves, mid. of σημεῖω) that man; do not associate with him (or do not keep company with him, συν-ανα-μίγνυμι) in order that he may be ashamed (may be turned to look within, to reflect; and thus through shame may be led to change his habits of life: ἐντραπή, 2 aor. subjunc. pass. of ἐν-τρέπω).* — Note the neg. οὐχ in a conditional sentence, modifying not the entire condition, but the verb only. — καὶ μὴ ὡς ἐχθρόν κτέ., *and do not regard him, think of him, as an enemy, but admonish him as a brother.*

All these directions were without doubt especially necessary in the churches of that day, composed as they were largely of those who had but recently been converted from heathenism. Yet it would not be amiss, if they were studied and observed more carefully in our times.

V. 16. αὐτὸς δὲ ὁ κύριος . . . δῶη (optat., Att. δοίη) κτέ. *And may the Lord of peace himself give to you peace (from such a source, peace would be genuine) always in every manner (note again the paronomasia διὰ παντός ἐν παντί).* — ὁ κύριος (sc. εἶη) κτέ. *May the Lord be with you all.* This would include even those who were walking in a disorderly

manner, whom they were exhorted to admonish. We may surely ever pray for such persons. If they may but have the divine presence, it will be to them the best, the only sure, safeguard.

Vv. 17, 18. Ὁ ἀσπασμὸς κτέ. *The salutation of me Paul with my hand, which (ὃ, which thing) is a sign (token, mark) in every epistle, i. e. every epistle which required special identification. — οὕτως γράφω, so (in such a hand) I write (as in vv. 17, 18). — ἐμῇ, possess. adj. pron. = ἐμοῦ, gen. pers. pron. Παύλου in appos. — ἡ χάρις κτέ. (sc. εἴη), May the grace of our Lord Jesus Christ be with you all. The same as the conclusion of 1 Thess., except that he here adds πάντων, cf. verse 16. Here again he would include those whom he had censured.*

FIRST EPISTLE TO THE CORINTHIANS.

FOR collateral information see Conybeare and Howson, Farrar, and the Bible Dictionaries.

Leading points in this epistle: After the salutation and introduction (ch. 1. 1-9), the apostle speaks of the factions in the church and states at length the character of his own preaching (ch. 1. 10 - ch. 4. 21); of the want of church discipline (ch. 5); of the impropriety of going to law before the heathen courts of justice, and a further warning against impurity (ch. 6); answer to the questions respecting marriage (ch. 7); and respecting meats offered to idols (ch. 8); of his own rights and conduct as an apostle (ch. 9.); of God's severity to the idolatrous Jews in the wilderness; the Lord's Supper not to be associated with idolatrous feasts; an additional word respecting meats offered to idols, with the statement of an important general principle (ch. 10); of disorders in their assemblies, pertaining partly to the conduct of women, and partly to the celebration of the Supper (ch. 11); respecting spiritual gifts, with the passage on Christian love (chs. 12-14); on the resurrection of the dead (ch. 15); concerning the collection for the saints; some personal messages; exhortations and salutations (ch. 16).

CHAP. I. vv. 1-3. κλητὸς ἀπόστολος. Cf. Rom. 1. 1, note. — διὰ θελήματος θεοῦ, *through the will of God* (not by human appointment or authority). For a similar thought cf. 2 Cor. 1. 1; Gal. 1. 1; Eph. 1. 1; Col. 1. 1; 1 and 2 Tim. 1. 1. — καὶ Σωσθένης. Many suppose this to have been the amanuensis of Paul on this occasion (cf. 16. 21); but this is wholly uncertain. Some suppose him to have been the one mentioned in Acts 18. 17; but this is not probable. No doubt he was some one well known to the Corinthians and highly esteemed by them as well as by Paul. — ὁ ἀδελφός, *the brother*, i. e. the Christian brother. — τῇ ἐκκλησίᾳ. . . ἐν Κορίνθῳ. As the word ἐκκλησία in the Greek language up to this time

meant *an assembly* of any kind, it was important to define the word as here by τοῦ θεοῦ, *to the church of God*; and also to designate the locality, *which is* (lit. *the one being*) *in Corinth*. — ἡγιασμένοις (ἀγιάζω, cf. ἅγιος), agrees in thought w. τῇ ἐκκλησίᾳ (*the church, the assembly*, i. e. the persons composing the assembly) ἐν Χριστῷ Ἰησοῦ, (*persons sanctified in Christ Jesus*). In what sense *sanctified*? From the contents of this epistle it would appear that they were still very far from being completely holy, but that the work of divine grace was only begun in their hearts. *Sanctified* then means, set apart from the world, from the service of Satan, and *consecrated*, devoted, to the service of God. Hence the descriptive clause ἐν Χριστῷ Ἰησοῦ. Cf. ἅγιοις rendered *saints*. As an adj. ἅγιος is usually rendered in the N. T. *holy*. (The order of the clauses varies somewhat in different editions; but W-H. follow the same order as Tisch.). — κλητοῖς ἁγίοις, *called (of God to be) saints*, i. e. *persons consecrated*. The call is regularly spoken of as coming from God. Cf. verse 9; Rom. 8. 28; Gal. 1. 6. — σὺν πᾶσιν κτέ., *together with all those who call on the name of our Lord Jesus Christ*. Does this belong logically with the two clauses just preceding (*sanctified in Christ Jesus, called of God to be saints, together with all etc.*); or does it form a part of the address (*to the church . . . in Corinth, . . . together with all etc.*)? A variety of explanations may be found among the expositors. It seems most reasonable to interpret this sentence by Paul's own language in 2 Cor. 1. 1, *to the church of God which is in Corinth together with all the saints who are in the whole of Achaia*. This clause, therefore, would constitute a part of the address of the epistle. — τοῖς ἐπικαλουμένοις κτέ., *who call on the name of our Lord Jesus Christ*, — "i. e. with an acknowledgment of him as being what his name imports; to wit, the sinner's only hope, his Redeemer, Justifier, Lord, final Judge." Hackett, note on Acts 2. 38. — ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν, *in every place (or locality) belonging to them (i. e. all who call on the name etc.) and to us (i. e. Paul and Sosthenes)*. The expression indicates the strong bond of fellowship between Paul, with Sosthenes, and all the churches throughout Achaia. I prefer, with W-H., to remove the comma after τόπῳ and adopt the above construction as the simplest grammatically and equally logical. So Alf., De Wette, Ell., Meyer, Kling, Edwards, et al. Cf. Vulg. *in omni loco ipsorum et nostro*. Luther, *an allen ihren und unsern Orten*. Yet the R. V. adopts the const. making αὐτῶν καὶ ἡμῶν limit κυρίου, *their Lord and ours*. So Chrys., Calvin, Godet, et al. — χάρις κτέ. Cf. Rom. 1. 7, note.

Vv. 4-6. The kind and commendatory words of this paragraph are worthy of attention, and are not to be thought of as insincere or ironical. — Εὐχαριστῶ τῷ θεῷ μου. Cf. Rom. 1. 8. — πάντοτε. Cf. Phil. 1. 4, note. — ἐπὶ w. the dat., *for*, etc. Cf. Phil. 1. 5, note. — τῇ δοθείσῃ

(δίδωμι) . . . ἐν Χρ- Ἰησ-, which was given to you in Christ Jesus (the sphere in which the grace of God was imparted). — ὅτι ἐν παντὶ ἐπλουτίσθητε (πλουτίζω) ἐν αὐτῷ, that (or in view of the fact that, — introducing a more specified statement of ἐπὶ τῇ χάρ- κτέ., and of the reason for thanksgiving) in everything (particularized in what follows) ye were made rich in him. — ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, in all utterance and all knowledge, an jedweder Rede und jedweder Erkenntniss, Meyer. The gift of speech and of all knowledge (pertaining to the doctrine of Christ) appears to have been claimed especially by the Corinthians (cf. 2 Cor. 8. 7, 11. 6), and is here conceded to them. — καθὼς (a later Gr. word, fr. κατὰ, ὡς = Att. καθά, or καθ' αἶ) . . . ἐβεβαιώθη (βεβαιώω) ἐν ὑμῖν, according as the testimony of Christ (the testimony concerning Christ in Paul's preaching) was confirmed (was made firm) in you (in your minds and hearts). This was the measure according to which they were enriched in all utterance, etc.

V. 7. ὥστε ὑμᾶς μὴ ὑστερεῖσθαι κτέ., so that (introducing the result of the preceding words) ye are not behind (others) in any gracious gift (χάρισμα, allied to χάρις, a gracious gift, but not referring to the spiritual gifts spoken of in ch. 12). — ἀπεκδεχομένους (ἀπ-εκ-δέχομαι) κτέ., waiting for (patiently and with hope) the revelation of our Lord Jesus Christ (denoting the mental attitude of the early Christian churches, and the proper mental attitude of all Christians at all times). But what are we to understand here by the word ἀποκάλυψιν? Does it refer directly and exclusively to his final coming? I think not. Like the words ἐπιφάνεια and παρουσία, it may, I think, refer to his revealing himself, his appearing or coming, to the individual Christian. In keeping with this idea are the words of our Lord, in John 14. 3, spoken to his disciples shortly before his death: *If I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also.* Is it not true now also in our own experience, especially when we are in deep affliction, that we are comforted and encouraged by the assurance that it will not be long before our Lord will reveal himself unto us, calling us home to be forever with him? Do we not also seek to comfort others by the same assurance? Cf. 1 Tim. 6. 14; Phil. 1. 6, notes.

V. 8. ὅς is thought by the majority of expositors to mean θεός (verse 4); but the most natural reference is to τοῦ κυρίου κτέ. So Meyer, Kling, Winer, Ell., Godet, et al. Numerous objections have been made to this reference, but they may all be fairly answered. — ὅς καὶ βεβαιώσει ὑμᾶς κτέ., who will also confirm you (make you firm) up to, even to, the end, i. e. until the revelation of our Lord Jesus Christ. The assurance that he will make us firm until he reveals himself to us and takes us to himself in the heavenly mansions, is a sufficient guaranty that he will keep us in safety until his final coming to judge the world;

until the *συντέλεια τοῦ αἰῶνος*, Matt. 13. 39 ff.; 24. 3; 28. 20. — ἀνεγκλήτους ἐν τῇ ἡμέρᾳ κτέ., (so that ye shall be) *unreprovable (not liable to accusation) in the day of our Lord Jesus Christ*, — the great day when he shall appear as judge of the world. Cf. 1 Thess. 3. 13. The repetition of the name, *our Lord Jesus Christ*, instead of the pronoun, is attended with a solemn emphasis. Cf., in verse 21, the solemn repetition τοῦ θεοῦ . . . τὸν θεόν . . . ὁ θεός; also the repetition in 2 Cor. 1. 5, et al. The day when Christ will reveal himself to the individual Christian, calling him to the heavenly mansion, and the final day of this present αἰών, are both in the future and in the same line of vision; so that the human eye does not, cannot, take into account and measure the intervening distance.

V. 9. πιστὸς ὁ θεός, *Worthy to be believed and trusted is God*. The confident expectation above spoken of is therefore reasonable. — δι' οὗ ἐκλήθητε (καλέω) εἰς κτέ., *through whom ye were called into the fellowship of his son (into a participation with his son) Jesus Christ our Lord*; referring here, as the connection indicates, to a participation in his future and everlasting glory. Cf. Rom. 8. 17, 21; Col. 3. 4; Phil. 3. 20 ff.; 2 Thess. 2. 14.

V. 10. παρακαλῶ δὲ ὑμᾶς, *Now (or but) I exhort (or beseech) you*. While δέ here is continuative, it is also slightly adversative, introducing a topic quite in contrast with the joyous assurance just expressed. The full meaning of παρακαλῶ (with παράκλησις and παράκλητος), *to exhort, beseech, comfort, encourage*, should always be kept in mind. It is much to be regretted that we have no one English word corresponding fully to it. — ἀδελφοί. Note the friendly address in introducing the unpleasant subject. — διὰ τοῦ ὀνόματος (cf. τὸ ὄνομα, verse 2, note) κτέ., *through (or by) the name of our Lord Jesus Christ*. This appeal, in view of what immediately follows, would have special significance here. The acknowledgment of this one name was then, and is ever, the bond of union. — ἵνα (introduces the purpose and the contents of the exhortation) . . . σχίσματα, *that ye all speak the same thing, and (that) there may not be among you divisions*, — that ye may all be united in word and in heart. The meaning of σχίσματα here is made plain in verse 12. We are not to understand by it open ruptures leading to different places of worship, or, as we should now say, to the establishment of different churches, but rather internal disputes and dissensions. — ἦτε δὲ καθηρισμένοι (καταρτίζω) ἐν τῷ αὐτῷ νοῖ κτέ., *but that ye may be made complete (may be put in order, see Th. Lex.; cf. Rom. 9. 22, Gal. 6. 1, notes; cf. also καταρτισμέν, Eph. 4. 12, note) in the same mind and in the same judgment*. Note the repetition of ἐν, thus making each clause more distinct; νοῖ, referring more directly to the *mind* as employed in thinking, and to the *heart* as employed in feeling; γνώμῃ, referring more to the results of thinking

and feeling, *judgment, resolution, decision*. Cf. *νοέω* and *γνώσκω*, Th. Lex. An appeal to the name and character of our Lord Jesus Christ is always the best means of securing union both in mind and in heart among all true Christians.

V. 11. *ἐδηλώθη* (*δηλώω*) *γάρ μοι κτέ.*, *For* (introducing the reason for the above exhortation) *it was made plain to me (I was informed) concerning you, my brethren* (this affectionate address repeated) *by those of Chloe*. Whether these were her children, or servants, or other members of her household, and whether her home was in Corinth or in Ephesus, or even in some other city, is now known only to those who have fertile imaginations. The Corinthians, however, would understand the reference. For the same const. cf. Rom. 16. 10, 11. Bengel suggests that this report, thus brought to Paul, was not mere tale-bearing, but a Christian duty. This is undoubtedly true; and the results were most important. — *ὅτι ἔριδες . . . εἰσίν*, *that there are strifes among you*. I think *ἔρις* is best rendered by our word *strife*. Reference is made to the same state of things as in *σχίσματα*, verse 10.

V. 12. *λέγω δὲ τοῦτο*, *And I say (I mean) this* (*τοῦτο*, pointing to what follows). This use of *λέγω* is found also in classic Greek; see L. and Sc. — *ὅτι ἕκαστος . . . λέγει, κτέ.*, *that each one of you says* (one of the following things), *I am of Paul* (i. e. a disciple of Paul); *and I of Apollos*, etc. Note the emphatic repetition of *ἐγὼ μὲν . . . ἐγὼ δὲ . . . ἐγὼ δὲ . . . ἐγὼ δέ*, bringing out forcibly the conception of the *σχίσματα*. No one man would say all of these things, but a single one of them, in opposition to all the others. To the last, *I am of Christ*, there could be no objection, only as it was uttered in a factious spirit, thus increasing the *σχίσματα* and *ἔριδες*. The grammatical structure of the sentence is peculiar; but *ἕκαστος* denotes the individuality of the following utterances. Cf. 14. 26, for a similar const. w. *ἕκαστος*. — *Ἀπολλῶ*: gen. of *Ἀπολλῶς*, Att. 2d declens. Apollos is first mentioned in Acts 18. 24; again in 19. 1, seven times in 1 Cor., and once in Tit. 3. 13. Why a party should be formed who said, *I am of Apollos*, is not known. Perhaps for the simple and natural reason that he was “an eloquent man, mighty in the Scriptures,” and that they much preferred to hear him preach. — *Κηφᾶ*, 1st declens., fr. *Κηφᾶς*, the Jewish name of Peter (cf. John 1. 43), and the form usually employed by Paul. This party might be composed of those whose tendencies were especially Jewish, and hence opposed to Paul as the acknowledged apostle to the Gentiles. The order of the four names is thought to be historical, — the order in which the four parties arose (Meyer).

V. 13. *μεμέρισται* (*μερίζω*) *ὁ Χριστός*; *Is Christ* (the one, sole head of the church, — the one great, perfect bond of union) *divided?* or, reading it as a direct statement, *Christ is divided!* So W-H., Lach., Stanley,

Meyer. It is difficult to decide positively between these two constructions. The interrogative form is usually preferred. — *μη Παῦλος ἐσταυρώθη (σταυρώω) ὑπὲρ ὑμῶν, ἢ κτέ.*, *Was Paul crucified for you? or were ye baptized into the name of Paul?* — addressed particularly to the Pauline party as a rebuke. Note the force of *μη* in a question, anticipating a negative answer: *εἰς τὸ ὄνομα κτέ.*, *into the name of Paul*, i. e. with a recognition of him as your Lord and Saviour. Cf. *τὸ ὄνομα*, verse 2, note. “*Crux et baptismus nos Christo assertit*” (Bengel).

Vv. 14-16. *εὐχαριστῶ ὅτι κτέ.* (note the omission of *τῷ θεῷ* in Tisch. and W-H.), *I give thanks that I baptized no one of you except Crispus and Gaius, lest some one may say* (lit. *in order that not any man may say*) *that you were baptized into my name.* — *ἐβάπτισα δὲ καὶ τὸν Στεφᾶνᾶ* (1st declens., cf. *Κηφᾶ*, above) *οἶκον*, *And I baptized the household of Stéphanās also.* This is introduced as a correction, on second thought. Stéphanās is mentioned again in ch. 16. 15, 17: *οἶκον*, *household*, includes both children and servants, cf. Acts 7. 10; also Acts 18. 8, where *the faith* of the household is mentioned. — *λοιπόν*, *besides*, Lat. *ceterum*. — *οὐκ οἶδα εἰ*, *I know not whether, am not aware that*, “expresses disbelief or doubt,” L. and Sc. The force of *οἶδα*, as distinguished from *γιγνώσκω*, *I know, decide, judge*, may generally, I think, be clearly seen. Cf. Phil. 1. 25, note on *οἶδα*. — *εἴ τινα ἄλλον ἐβάπτισα*, *whether I baptized any other.* Very many in Corinth were undoubtedly converted under Paul’s ministry there; and it would be a matter of much interest to know who officiated for him in the ordinance of baptism.

V. 17. In what follows (vv. 17-31) Paul justifies his course in devoting his entire strength to the preaching of the simple gospel. The line of argument does not seem to be directed specially against the parties above named, unless it be against those who professed to be of Apollos, who prided themselves perhaps on their worldly wisdom. — *οὐ γὰρ ἀπέστειλὲν (ἀπο-στέλλω) με κτέ.*, *For Christ did not commission me* (note the connection between *ἀποστέλλω* and *ἀπόστολος*) *to baptize, but to preach the gospel.* Meyer suggests that the ordinance of baptism, as it was something outward and required no special mental endowments, may have been administered by the *ὑπηρέται* of the apostle, and refers to Acts 13. 5. We are not, however, by any means to infer that Paul disparaged baptism as the public profession of a death and burial to the former life of sin and a resurrection to a new life of union with Christ. Paul’s own example on reaching Damascus is noteworthy. After three days of fasting, even before he had eaten anything, he was baptized, and then “having taken food received strength,” Acts 9. 9, 18, 19. — *οὐκ ἐν σοφίᾳ λόγου* (connect closely w. *εὐαγγελίζεσθαι*, and note the absolute neg. *οὐκ*), *not in wisdom of speech*, — not in a cultivated refinement of language or a philosophical form of address. Recollect that *σοφία* and *σοφός* were often

used to signify *philosophy* and *philosopher*; and these ideas, especially in Greece, would be naturally associated with them. — ἵνα μὴ κενωθῆ (κενώω, to make empty, fr. κενός, empty) κτέ., lest the cross of Christ ("the great central point of his preaching, exhibiting man's guilt and God's love in their highest degrees and closest connection," Alf.) be made empty, or void, of no significance and no effect. This might result then, as it does sometimes now, from philosophical speculation. ἵνα μὴ, in order that not, often rendered lest, Lat. ne. Note ὁ σταυρὸς τοῦ Χριστοῦ in the emphatic position. In reading the English sentence the words, *the cross of Christ*, should receive the emphasis.

Vv. 18, 19. A confirmation of verse 17, that the cross of Christ would become void if philosophy should become the theme of discourse. — ὁ λόγος γὰρ ὁ τοῦ σταυροῦ κτέ., For the word that of the cross (the story of the cross) is to those who are perishing foolishness. They prefer philosophical discourse, lectures on ethical culture. — τοῖς δὲ σωζομένοις κτέ., but to us who are being saved it is God's power. The present participle in both clauses indicates that which is going on, progressing. Our salvation is now only begun, and will not be complete till we reach the end of our course. Cf. Rom. 13. 11, for now is our salvation nearer than when we believed. — δύναμις θεοῦ: cf. Rom. 1. 16. — γέγραπται γάρ (a confirmation from the Old Test., Is. 29. 14, of the thought just expressed). — ἀπολώ (ἀπ-όλλυμι) κτέ., For it has been written, I will destroy the wisdom of the wise, and will set at naught, will reject (the LXX. reads κρύψω, will cover up) the prudence of the prudent, or the intelligence of the intelligent: σύνεσις, comm. the faculty of quick comprehension: σοφία, wisdom, philosophy. See L. and Sc.; cf. Col. 1. 9, note.

V. 20. The prophecy just cited is fulfilled, — ποῦ . . . ποῦ . . . ποῦ, where? where? where? The implied answer is, nowhere, — they have no longer any place. Cf. 15. 55; Rom. 3. 27. σοφός, a wise man, a philosopher; γραμματεὺς, a scribe, man of letters; συνζητητής (Lex. συζητητής), a disputer, a joint investigator; — τοῦ αἰῶνος τούτου, of this age, this æon, connect with all three of the preceding substantives. — οὐχί (emphat. neg., anticipating an affirmative answer) ἐμώρανεν (μωραίνω, to make foolish, to convict of folly; fr. μωρός, dull, stupid) ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; has not God made foolish, convicted of folly, the wisdom, the philosophy, of the world? It had never revealed to a single soul — not to Socrates, not to Plato, not to Aristotle — the one thing most needful for the perishing, condemned sinner to know, how man may be righteous before God. On αἰών cf. Eph. 1. 21; on κόσμος, Eph. 2. 2, notes.

V. 21. ἐπειδὴ (both temporal and causal, when, after, Lat. postquam, seeing that, because, Lat. quoniam) γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω (γιγνώσκω) κτέ., For (supposing an affirmative answer to the

preceding question) *seeing that in the wisdom of God the world (Jews and Gentiles) through its wisdom knew not God (i. e. the world had failed by the use of its wisdom to know God), (then after this failure) God was well pleased, through the foolishness of that which was proclaimed (namely, the story of the cross, verse 18), to save those who have faith. ἐν τῇ σοφίᾳ τοῦ θεοῦ, in the wisdom of God.* All which is here affirmed—the failure of human wisdom and the triumphant success of the gospel—was brought about in God's wisdom. οὐκ ἔγνω, *knew not, failed to know*, i. e. failed to gain that definite and clear knowledge which was indispensable to the salvation of the soul. διὰ τῆς μωρίας κτέ. Cf. verse 18. Have we not in this remarkable statement an epitome of the world's religious history?

Vv. 22–24. ἐπειδὴ introduces the subordinate sentence; ἡμεῖς δέ, the principal sentence. This use of δέ (introducing a principal sentence after a subordinate one) occurs also in classic Greek; see L. and Sc. — καὶ . . . καὶ: parallel sentences. The first καὶ is not conveniently rendered. — ἐπειδὴ κτέ., *Seeing that Jews demand signs (miraculous signs) and Greeks seek for wisdom, we on the other hand (δέ) proclaim Christ crucified.* Ἰουδαῖοι . . . Ἕλληνες, *Jews . . . Greeks (= Jews . . . Gentiles)*: not all of them; hence without the article. — Χριστὸν ἐσταυρωμένον (σταυρῶ), *Christ crucified*; —not Christ as a worker of miracles, nor Christ as a philosopher, a teacher of new and most important truths; but *Christ as crucified*, — Christ as dying on the cross for the sins of men. This was the one objective point to which Paul wished to direct the attention of Jews and Greeks alike, although it might be a *stumbling-block to Jews and foolishness to Greeks*. Cf. ch. 2. 2; Gal. 3. 1. — σκάνδαλον, μωρίαν, appos. w. Χρ. ἐσταυρωμένον. In this view, as *crucified*, Christ was to Jews a *stumbling-block, a scandal* (cf. Gal. 5. 11); to Gentiles *foolishness, silliness*. We are not in danger of over-emphasizing σκάνδαλον and μωρίαν. Are there not those, many in number, to whom the story of the cross is still a scandal or a silly absurdity? — αὐτοῖς δὲ τοῖς κλητοῖς, κτέ., *but to the called themselves* (in contrast with those just mentioned), *both Jews and Greeks, (we proclaim) Christ, God's power and God's wisdom*; i. e. to the called themselves our preaching of Christ crucified brings the conviction that he is God's power and God's wisdom, both in union. The above const. of αὐτοῖς is in strict accordance with Greek usage. So Vulg., *ipsis autem vocatis*; Meyer, *den Berufenen ihres Theils, für ihre Personen* (cf. 2 Cor. 11. 14; Heb. 9. 23). On τοῖς κλητοῖς see verse 2, note on κλητοῖς ἁγίοις.

V. 25. ὅτι τὸ μωρὸν τοῦ θεοῦ κτέ., *Because (a confirmation) that which is foolish on the part of God (to human view, i. e. his plan of salvation through Christ crucified) is wiser than man (in all their plans and speculations, which never saved a single soul), and that which is weak on*

the part of God (as men view it, with reference still to the plan of salvation) *is stronger than men* (since they never had the power to save a soul from death).

V. 26. Βλέπετε γὰρ κτέ., *For* (introduces a fuller explanation and confirmation in vv. 26-29 of the statement just made) *behold your calling, brethren.* βλέπετε, either indic. or imperat. in form, seems more natural and forcible as imperat. here. — τὴν κλήσιν ὑμῶν, *your calling*; i. e. your calling to share in the kingdom of God, and your position in the world. The word seems to have here this twofold reference. — ὅτι οὐ πολλοὶ σοφοὶ κτέ., (we may supply here either εἰσὶν or ἐκλήθησαν; the ellipsis of the former is more in accordance with Greek usage,) *that not many are wise according to the flesh, not many mighty (powerful, influential), not many noble (of high rank).* κατὰ σάρκα, *according to the flesh*, i. e. in worldly relations and to human view.

Vv. 27-29. (No! not the wise, the influential, those of high rank,) ἀλλὰ τὰ μωρὰ . . . ἐξελέξατο κτέ., *but the foolish things of the world did God choose out* (see Lex. Th. ἐκλέγω, Mid.), *select for himself* (τὰ μωρὰ, *the things which are foolish*, including, of course, the idea of persons). — ἵνα καταισχύνη τοὺς σοφοὺς, *that he might put to shame the wise, the philosophers*, by showing them the utter worthlessness of their wisdom. Note the emphatic repetition of ἐξελέξατο and of ἵνα καταισχύνη. — τὰ ἀσθενῆ (adj. ἀσθενής, -és), *the weak, feeble things*; τὰ ἰσχυρά, *the things which are strong, mighty*; τὰ ἀγενῆ . . . τὰ ἐξουθενημένα (ἐξουθενέω, fr. οὐθέν = οὐδέν) . . . τὰ μὴ ὄντα, *the things which are ignoble, the low-born, . . . the things which are set at naught, counted as nothing, . . . the things that are not.* Note the subjective neg. μὴ, *the things which in the estimation of the world have no existence.* Observe also the climax in these three clauses. — ἵνα . . . καταργήσῃ, *that he might make completely* (κατα-) *idle* (useless, unoccupied, ἀργός) *the things that are.* καταργέω: cf. Rom. 3. 3 and 31; 4. 14; Gal. 3. 17, — a much stronger word than καταισχύνω. — ὅπως μὴ καυχῆσθαι (καυχάομαι) πᾶσα σὰρξ, *to the end that no flesh may glory* (lit. *to the end that every flesh*, i. e. every mortal man, *may not glory*, — a frequent Hebraism in N. Test.). — ἐνώπιον τοῦ θεοῦ, *in the presence of God, face to face with God.*

Vv. 30, 31. Our true relation to God, and the only just ground of glorying. — ἕξ αὐτοῦ εἰς κτέ., *But of him are ye in Christ Jesus.* Note the emphatic words at the beginning and end of the sentence: *of him*, as the source, the author; *in Christ Jesus*, the sphere, the vital element. — ὃς ἐγενήθη (a later Doric form for ἐγένετο) σοφία κτέ., *who became wisdom to us from God, righteousness as well as sanctification, and redemption.* The two words δικαιοσύνη and ἁγιασμός, so closely related in meaning, are closely united grammatically by the conjs. τὲ καί. ἀπὸ θεοῦ connect logically w. ἐγενήθη, *became . . . from God (proceeding from God).*

— ἵνα κτέ., *in order that (it may come to pass) even as it has been written*; in order that this ancient exhortation may become a present and living reality. — ὁ καυχώμενος κτέ., *He who glories, in the Lord let him glory*, — an abbreviated and free citation from the LXX., Jer. 9. 24. ἐν κυρίῳ refers here (as regularly in citations from the O. Test.) to God in the O. Test. sense.

CHAP. II. Application of the last paragraph to Paul himself as a preacher in Corinth (Vv. 1-5). Yet he speaks wisdom among those who are perfect, a higher wisdom, apprehended only by the spiritual man (Vv. 6-16).

V. 1. Κάγω (= καὶ ἐγὼ) ἔλθων κτέ. *I also (as becomes, according to the foregoing argument, every preacher of the gospel) in coming to you, brethren, came, not with any superiority of speech (of eloquence) or of wisdom (philosophy), in announcing to you the testimony of God. οὐ καθ' ὑπεροχήν, not according to, not after the manner of, superiority etc. τὸ μαρτύριον τοῦ θεοῦ, the testimony of God, i. e. the testimony in regard to God (objective gen.), namely, what he has done in Christ for the salvation of men (cf. τὸ μαρτύριον τοῦ Χρ., 1-6). Note the punctuation of the sentence, connecting οὐ w. what follows. W - II. prefer the reading μυστήριον, the mystery of God, that which he has revealed in Christ.*

V. 2. οὐ γὰρ ἔκρινα εἰδέναι τι ἐν ὑμῖν. What does οὐ qualify? In any ordinary Greek sentence, either classic or N. Test. Greek, the answer would be without hesitation: οὐ qualifies ἔκρινα, and cannot from its position (also from the fact that it is οὐ instead of μή) qualify εἰδέναι, or be joined with τι. What, then, making οὐ qualify ἔκρινα, does the sentence mean? How shall we render it to make any sense? Simply enough: *For I did not decide, i. e. it was not my determination, I was not of a mind, to know anything among you. — εἰ μὴ . . . ἐσταυρωμένον, except Jesus Christ and him (as) crucified (and that too as crucified, though this presentation might be offensive to the taste of many among you). With a slight change of form in the sentence, we may present the idea thus: I had no other thought and determination in coming among you than to preach Christ, and that, too, the crucified Christ. Cf. 1. 23 ff. So the const. is understood by Alf., Meyer, Godet, Ell., et al. "For I did not resolve to know anything among you, except" etc. Alf. "Denn ich beschloss nicht (nahm nicht die Aufgabe mir vor), etwas ausser Jesu Christo, und zwar dem Gekreuzigten, unter euch zu wissen." Meyer. "Non enim judicavi me scire aliquid inter vos" etc. Vulg. "Non enim judicavi" etc. Beng. "Denn nicht nahm ich mir vor etwas zu wissen." De Wette. We may also bear in mind the principle of meiosis, by which a weaker form of expression, or a negation, often suggests something much*

stronger, or even a positive affirmation. So here, *I did not decide to know*, suggests and warrants the usual English rendering, *I determined not to know* etc. Cf. οὐ φημι, *I do not affirm, I deny*. Verse 14, οὐ δέχεται, *does not receive*, i. e. *rejects*.

V. 3. "Describes the preacher, as the former verse did his theme." Bengel. — *κάγω ἐν . . . καὶ ἐν . . . καὶ ἐν . . . ἐγενόμην*, and *I was* (lit. *I became*) *in weakness and in fear and in much trembling* (in view apparently of the weighty responsibility resting upon him). A remarkable statement as coming from the great apostle to the Gentiles. ἐν and the dat. with a verb of motion implies not only the coming into a state, but the continuance in it. Note the repetition of ἐν, making each noun more distinct. — *πρὸς ὑμᾶς*, *in relation to you*, or *with you* (cf. *πρὸς* w. acc., Rom. 5. 1; John 1. 1). Whether there is any reference here to physical infirmity is doubtful. *ἐγενόμην* is not, I think, used in the sense of *ἦλθον*, verse 1.

Vv. 4, 5. *καὶ ὁ λόγος μου κτέ.* *And my word* (includes the two ideas of *ratio* and *oratio*, argument and delivery) *and my proclamation* (lit. *the thing proclaimed*) (*were*) *not in persuasive words of wisdom (of philosophy)*. — *ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως*. The gen. may be taken as objective, *in demonstration of* etc.; i. e. *in pointing to, in demonstrating the presence of* etc.; or as subjective, *in demonstration belonging to and springing from the Spirit and power (of God)*. The latter seems best suited to the connection. — *ἵνα ἡ πίστις ὑμῶν κτέ.*, *in order that your faith may not be in* (as the vital element) *men's wisdom, but in God's power*. Who can estimate the difference! *ἵνα κτέ.* indicates the divine purpose, in which that of Paul was wholly absorbed, and is closely connected with the thought of verse 4.

V. 6. *Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις*, *And yet we* (Paul and the other apostles) *speak wisdom among those who are perfect (or full-grown)*. δὲ serves both as a connective and as adversative. Its force is similar to that of our frequent expression, *and yet*. Note that *λαλέω* is always in the N. T. used in a dignified sense; never in the sense, *to chatter, to prattle*. *τέλειοι*, *full-grown, complete*; in oppos. to *νήπιοι* (ch. 3. 1. Cf. Eph. 4. 13, note). — *σοφίαν δὲ οὐ κτέ.*, *but a wisdom not of this world nor of the rulers of this world (this æon) who are coming to naught*. The leading truths of Christianity contain a wisdom which will make all mere human authority and philosophy *idle and useless* (ἀργός). Note the pres. particip., indicating something already begun and in progress.

V. 7. *ἀλλὰ* (antithetical to οὐ. . . οὐδὲ κτέ.) *λαλοῦμεν κτέ.* (*a wisdom not of this world* etc.), *but we speak God's wisdom*. — *ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην* (*ἀποκρύπτω*), *in a mystery the (wisdom) which has been concealed, or hidden*. The word *mystery* does not, as it is now often understood, signify something inexplicable or above human intelligence,

but rather something which has been kept secret and not hitherto revealed. We speak God's wisdom in a mystery, i. e. in the sphere of a mystery; "as handling, or dealing with, a mystery." Alf. Though the clause is to be connected closely with λαλοῦμεν, yet it should not be disconnected in thought with what directly precedes and follows it. For the use of this word, cf. Eph. 3. 4; Col. 1. 27; Rom. 16. 25. — ἦν προώρισεν (προ-ορίζω, ὕπος, a boundary, Lat. terminus) ὁ θεὸς κτέ., which (wisdom, including the idea of the divine plan and purpose in our redemption) God predetermined ages ago (lit. before the ages, or aons) with a view to, or for, our glory (εἰς w. the acc., directing the thought into).

V. 8. ἦν . . . ἔγνωκεν (pf. of γιγνώσκω), which (wisdom) no one of the rulers of this world (this age or aon) has known. The rulers, i. e. the foremost men; much less the common people. — εἰ γὰρ ἔγνωσαν (2 aor. act.), οὐκ ἂν . . . ἐσταύρωσαν (1 aor. act. σταυρόω), for (proof of the foregoing) if they had known it, they would not have crucified (would not have put to death, and that too an ignominious and most painful death) the Lord of glory. How little did Annas and Caiaphas, Pilate and Herod, understand the wisdom of God, shrewd as they may have been and doubtless were in the wisdom of the world! How little did they understand what they were about! Cf. Luke 23. 34; Acts 3. 17.

V. 9. ἀλλὰ καθὼς γέγραπται· ἃ ὀφθαλμοῦς οὐκ εἶδεν κτέ., but even as it has been written; what things eye saw not and ear heard not and (what) entered not on a human heart, what God prepared for those who love him. There is much doubt respecting the grammatical construction. Perhaps the simplest is to bear in mind λαλοῦμεν above. We should then with the citation connect in thought, these are the things which we speak. But whence the citation? On this point there has been much discussion. The opinions of scholars seem to be about equally divided between the two suppositions that it is taken from a lost apocryphal book, and that it is a free citation from Is. 64. 4, and 65. 17. Alford very properly remarks, "Such minglings together of clauses from various parts are not unexampled with the Ap., especially when, as here, he is not citing as authority, but merely illustrating his argument by O. T. expressions." This point is well taken. The distinction would certainly be recognized in any modern argument. But let us not, in this inquiry respecting the origin of the citation, lose sight of the sublime truth contained in the words. How inspiring to our hopes!

V. 10. ἡμῖν (emphat. posit.) δὲ ἀπεκάλυψεν (ἀπο-καλύπτω) κτέ. But to us (i. e. Paul and the other apostles; cf. verse 6, note) God revealed them through the (or his) Spirit. δὲ antithetical to the statement, what eye did not see etc.; but to us etc. ἀποκαλύπτω, to uncover, to disclose, reveal. Cf. ἀποκάλυψις, apocalypse, revelation. διὰ, through; the Holy Spirit viewed here as the medium of communication. Cf. Eph. 1. 17, note; 3. 3 and 5,

note. — τὸ γὰρ (a confirmation of the statement that the revelation was made *through the Spirit*) πνεῦμα πάντα ἐραυνᾷ (ἐραυνᾶω, Alexandrine form of ἐρευνᾶω) κτέ. *For the Spirit searches (explores) all things, even the depths of God.* βάθη, fr. βάθος, subst., cf. Rom. 11. 33; not fr. βαθύς, adj., which would be τὰ βαθέα. Cf. Apoc. 2. 24.

V. 11. τίς γὰρ (a confirmation of the statement just made) οἶδεν κτέ. *For who of men knows (is cognizant of) the things of the man (the human being) except the spirit of the man which is in him? τοῦ ἀνθρώπου, of the man, i. e. of some definite, individual man.* How often we are at a loss, in spite of smooth words, as to the actual thoughts, plans, purposes, deep within the individual man. — οὕτως καὶ . . . ἔγνωκεν κτέ. *So the things of God also no one has known (definitely), except the Spirit of God.* οὐδεὶς, *no one* etc. This is not to be taken as exclusive of the Son; but of all created intelligences. For a statement of the unity in knowledge of the Father and the Son, see Luke 10. 22.

V. 12. ἡμεῖς δὲ κτέ. *But we (same as ἡμῶν δὲ, verse 10) received not the spirit of the world (i. e. of the men of this unbelieving world, perhaps with a reference to the ἀρχοντες τοῦ αἰῶνος τούτου, vv. 6-8).* Is the word "spirit" here to be understood of an actual person? Most expositors understand it in the abstract sense; but Meyer, Alf., Kling, et al. consider it to mean the same as "the god of this world," 2 Cor. 4. 4; τοῦ διαβόλου, Eph. 6. 11. This view, however, is not taken by Ell. and Godet. It is certainly very doubtful whether the writer had this in mind. — ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, *but the Spirit which is from (lit. out from) God: aus Gott ist (ausgegangen ist auf die Gläubigen).* Meyer. — ἵνα εἰδῶμεν (subjunc. of οἶδα) . . . χαρισθέντα (χαρίζω) ἡμῖν, *that we may know the things graciously given to us of God; namely, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτῶν (verse 9); the things of which we have now only the earnest.*

V. 13. ἃ καὶ λαλοῦμεν κτέ., *which things (τὰ . . . χαρισθέντα ἡμῶν) we speak also (we not only know them, but speak them), not in words taught by human wisdom.* Note the full force of διδακτός, *taught, capable of being taught.* Also the full meaning of λόγος, *a word, argument, discourse.* Latin, *ratio et oratio.* Akin to λέγω. See Lex., λόγος and λέγω. We may render the clause thus: *not in words which human wisdom teaches or can teach.* — ἀλλ' ἐν διδακτοῖς πνεύματος, *but in (words) taught by the Spirit.* The gen. in each clause is closely connected w. the verb. adj. Cf. Winer, § 30. 4. — πνευματικοῖς πνευματικὰ συνκρίνοντες (συνκρίνω, Att. συγκρίνω), *combining, comparing, spiritual things with spiritual; or examining, discerning spiritual things side by side (συν-) with spiritual.* This principle would be violated by seeking to communicate spiritual truths in words as they are taught by human wisdom. Let the student take some of the leading words of the N. T., as πίστις, χάρις,

ζωή, φῶς, σωτηρία, δικαιοσύνη, ἁμαρτία, θάνατος, and many others, and compare their spiritual meaning, as used in the N. T., with their classical meaning as found in philosophical writings. I think he will be struck with the force and propriety of the principle here announced by the apostle.

Among the various interpretations of this clause, the above is generally preferred. Many, however, from Chrys. down to the present, understand πνευματικοῖς as masc., and συγκρίνοντες as meaning *interpreting, explaining*; thus, *interpreting, or explaining, spiritual truths to spiritual persons*. This view is adopted by Alf. (later editions), Stanley, Godet, et al.; but not by Edwards or Ell. See Lex. Th., συγκρίνω.

V. 14. ψυχικὸς δὲ ἄνθρωπος κτέ. *but an unconverted (or unregenerate) man does not receive the things of the Spirit of God.* ψυχικός is rendered *natural, unspiritual, psυχical, animal* (Alf.). I think, however, the idea is conveyed clearly and correctly here, in connection w. ἄνθρωπος, by either of the common words *unconverted* or *unregenerate*. ψυχικός is the opposite of πνευματικός, and means one whose higher nature, the πνεῦμα, has not been pervaded and enlightened by the Holy Spirit. It is not essentially different from σαρκικός, 3. 1. — οὐ δέχεται, *does not receive*; i. e. *rejects*. — μωρία γὰρ . . . ἐστίν, *for (the logical reason why he rejects them) to him they are foolishness*. Cf. 1. 18. — καὶ οὐ δύναται γινῶναι (γιγνώσκω), *and he is not able (so long as he remains ψυχικός) to know (them)*. He is not in a suitable condition to recognize them. — ὅτι (introduces the *cause* of his not receiving and of his inability) πνευματικῶς ἀνακρίνεται, *because they are spiritually (i. e. by the spirit enlightened and pervaded by the Holy Spirit) judged, or examined*. Such a person has not the requisite faculties in operation, by which he can judge of *the things of the Spirit of God*. Does not this explain the phenomenon, so often witnessed now, of the apparent blindness to the truths and claims of the gospel in so many persons who are otherwise, on all other subjects, remarkably intelligent?

V. 15. ὁ δὲ πνευματικὸς ἀνακρίνει πάντα, *But the spiritual man (the regenerate man, whose πνεῦμα is pervaded by the Holy Spirit) judges, or examines, all things, i. e. all spiritual things, τὰ τοῦ πνεύματος τοῦ θεοῦ, or perhaps in a wider sense, as some understand it, "everything which presents itself to his judgment."* Meyer. — αὐτὸς δὲ . . . ἀνακρίνεται, *but he himself is judged, examined (and properly understood) by no one, i. e. by no one who is not πνευματικός, enlightened by the Holy Spirit*. He stands in his real, inner, character immeasurably above the ψυχικὸς ἄνθρωπος, *the unregenerate man*. The motives of his life are an enigma, beyond any possible solution. This is as fully true now as ever. To the mere worldling the career of such a man as Carey or Judson is a stupendous folly, and utterly incomprehensible.

V. 16. A confirmation of the last half of verse 15. No unregenerate man understands the mind of the Lord. We who are spiritual (*πνευματικοί*) possess this mind, — the mind of Christ. Therefore, no unregenerate man understands the mind which we possess. *τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει (συμβιβάζω) αὐτόν;* (The idea is put in the form of a citation from the O. T.). *For who has known the mind of the Lord (has so far understood his mind) that he will instruct him?* The ready and spontaneous answer is, *no man*. Note the relat. *ὅς, so that he*. See Lex. Th. *ὅς, 7*. The citation is from Is. 40. 13, nearly in the words of the LXX. *νοῦν, the mind, thoughts, plans*. *συμβιβάσει, will instruct, teach*; so used in the LXX.; a usage purely biblical. Lex. Th. — *ἡμεῖς δὲ νοῦν Χρ- ἔχομεν, but we (emphat.) have the mind of Christ*; and thus are raised above the ordinary human judgment; are able to examine and judge all spiritual things.

CHAP. III. Application of the preceding principles to the church in Corinth (vv. 1-4). The mutual relations, the work, and the reward of each one who had preached the gospel among them (vv. 5-15). A solemn warning to the church (vv. 16-23).

V. 1. *Κἀγώ (= καὶ ἐγώ), And* (in accordance with what I have just said) *I, etc.* In coming among you I did not find you capable of receiving and understanding the *τὰ τοῦ πνεύματος τοῦ θεοῦ*. Note again the kindly address, *ἀδελφοί*. — *οὐκ ἠδυνήθην (δύναμαι, w. double augment) λαλήσαι κτέ., was not able to speak to you as to persons who were spiritual (who were enlightened by the Holy Spirit)*. — *ἀλλ' ὡς σαρκίνοις κτέ., but (I was only able to speak to you) as to persons who were carnal, as to babes in Christ*. *σάρκιος, made of flesh, fleshly, carnal* (cf. 2 Cor. 3. 3); *σαρκικός, pertaining to the flesh, sensual, carnal*. (L. and Sc. regard them as nearly synonymous; cf. Thayer.) Note the important word *ὡς, as, as if*. He does not say they were actually in the fullest sense *carnal*. He could hardly in that case address them as *ἀδελφοί*. *ὡς* often denotes that which is merely apparent; cf. 4. 1, 9, *as if to persons who were carnal, as if to babes in Christ*, i. e. to those who had acquired no spiritual maturity. Though they were as babes, he recognizes the fact that they were *in Christ*; and this clause corrects any possible misunderstanding of *ὡς σαρκίνοις*.

Vv. 2, 3. Carrying out the figure of babes, he says, *γάλα . . . ἐπότισα (ποτίζω), οὐ βρῶμα, I gave you milk to drink, (I did) not (give you) something to be eaten, solid food*. The word *meat*, as now usually understood, means *flesh* of some kind, and hence is not a good rendering of *βρῶμα*. Note the zeugma in this sentence: *ἐπότισα I gave to drink*, governs both nouns, but is suited in meaning only to *γάλα*. Winer, § 66. 2, e. — *οὐπω γὰρ ἐδύνασθε, for ye were not yet able (to bear solid food, sc.*

βρῶμα ἐσθίειν; or ἐδύνασθε may be taken absolutely, *ye were not yet strong*. — ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, *but still (ἔτι) not even (οὐδέ) now are ye able (to bear it)*. — ἔτι γὰρ σαρκικοί ἐστε, *for ye are still carnal*, — influenced by desires and appetites belonging to the flesh. Cf. Rom. 7. 14, note. — ὅπου γὰρ . . . ἔρις, οὐχὶ κτέ., *For where (there is) among you jealousy and strife, are you not carnal etc.?* ὅπου is a frequent word in N. Test. Greek, and has in every other passage the signification *where, in what place*; many, however, understand it here as causal, *whereas*, Lat. *quando*. But is it necessary to depart from the ordinary meaning here? I think not. The apostle says, *where there is* etc., there is proof that *you are still carnal*. The jealousy and strife were not universal, but only local; existing perhaps in many places and relations, still not pervading their entire organization and life. The sentence is equally logical if we adhere thus to the ordinary meaning of ὅπου. So Alf., “ὅπου, not = ἐπεί, but putting the assumption in a *local* form.” — κατὰ ἄνθρωπον, *after the manner of a human being* (cf. Rom. 3. 5), — as an unregenerate man; essentially the same idea as κατὰ σάρκα, Rom. 8. 4. “It was natural for the Jews to see in man (ὄψις), *the earthly*, an implication of what was defective, imperfect; indeed, the exact antithesis to God and whatever was godlike.” Kling.

Vv. 4, 5. ὅταν γὰρ λέγῃ τις κτέ., *For when any one says, I am of Paul, and another (says), I (am) of Apollos, are ye not men?* Cf. note on ἄνθρωπον, verse 3. Observe ὅπου γὰρ . . . ὅταν γὰρ, *For where . . . For when*: ἐγὼ μὲν, . . . ἐγὼ (without the δέ, correl. w. μὲν): ἕτερος δέ, *and another*, not correl. w. ἐγὼ μὲν. Only two parties are here named, — that of Paul and that of Apollos, — as these were no doubt the most influential and the most prominent in the mind of Paul; besides, they are mentioned as “a sample of the sectarian spirit prevalent.” Alf. — τί οὖν ἐστὶν κτέ., *What then (a question suggested by the existing party spirit) is Apollos? and what is Paul?* The reading τί; *what?* st. τίς; *who?* directs attention more pointedly to their humble position and character. The answer is direct and distinct. — διάκονοι δι' ὧν κτέ., *Servants (nothing more) through whom (as the instrument or means, διὰ, — not as the source or origin) ye came to have faith*. If we can retain the radical connection between πίστις and πιστεύω, and if the force of the aor., denoting entrance into a state or condition (Good., § 200, Note 5, (b), H-A. 841), can be represented in English, it will be more exact and true to the original. διάκονοι is not well rendered here by the word *ministers*, as this word has now acquired a technical sense much more limited than διάκονοι, *servants*. — καὶ ἐκάστῳ (emphat. posit.) ὡς ὁ κύριος ἔδωκεν, *even as the Lord gave (this faith) to each one*. Cf. Rom. 12. 3. Expositors differ on the question whether ὁ κύριος here means God (ὁ θεός, cf. Rom. 12. 3) or the Lord Jesus Christ; nor is it at all important to settle

this question. The statement of Paul is simply this, that their faith was not of human, but of divine origin.

Vv. 6, 7. The true position and work of Paul and Apollos shown by a familiar illustration. — ἐγὼ ἐφύτευσα (φυτεύω), . . . ἠΰξανεν (αὐξάνω), *I planted* (Paul was the first to preach the gospel in Corinth; he was followed by Apollos), *Apollos watered, but God caused the* (continued) *growth*. Note the force of the impf. in the last clause, and of the aor. in the two preceding: ἐπότισεν here in a secondary sense; the primary meaning in verse 2. What was planted and watered and made to grow is plain from the connection, — the faith of the church, δι' ὧν ἐπιστεύσατε, verse 5. — ὥστε (here followed by the indic. to denote the actual result) οὔτε ὁ φυτεύων ἔστιν τι κτέ., *And so neither he who plants is anything* (alone and independently), *nor he who waters, but he who causes the growth, God* (is everything, sc. τὰ πάντα ἔστιν, suggested logically by the connection. Cf. ch. 7. 19; 15. 28; Col. 3. 11).

Vv. 8, 9. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν, *Now he who plants and he who waters are one* (neut. one thing). Although neither is anything alone and disunited (verse 7), yet together and united they are one in service, one in heart; and this is all opposed to the divisions and factions now existing among you. — ἕκαστος δὲ . . . λήμψεται (Att. λήψεται, fr. λαμβάνω) κτέ., *but each* (laborer in the one great work) *shall receive his own reward according to his own toil*. (Note the emphatic repetition of ἴδιον.) United in work, and nothing if not united; yet each shall receive his own individual reward, according to his own toil. How important and encouraging to Christian laborers, in whatever field, for all time, this great principle! — θεοῦ γὰρ ἔσμεν συνεργοί, *For we* (those who have preached the gospel among you) *are God's fellow-workers*. This may mean *fellow-workers of God*, belonging to him, under him (so Bengel, Flatt, Olsh., et al.); or *fellow-workers with God* (so Alf., Meyer, Kling, Edwards, Ell., Godet, and the majority). Cf. for this latter const. Rom. 16. 3, 9, 21; Philem. 24; and many other passages where συνεργός occurs. This clause, introduced by γὰρ, is usually understood as giving a reason for the oneness of all Christian workers. May it not also suggest a reason, and a very good one, why each will receive his own reward? — θεοῦ γεώργιον, θεοῦ οἰκοδομή ἔστε, γε (note the change of person) *are God's tilled field* (γεώργιον, fr. γέα, γῆ, *earth, land*, and ἔργον, *work*, — the two compounded, *a farm, a tilled field*; the word *husbandry* in this sense is little used now, and would not be generally understood aright), *God's building*. On this *tilled field* and this *building* God's fellow-laborers are employed. Under these two distinct metaphors the church in Corinth is presented.

V. 10. The first metaphor, in verse 9 (γεώργιον), is the basis of the thought in vv. 6-8. The thought in the second metaphor (οἰκοδομή) is

now taken up and carried through verse 15. — Κατὰ τὴν χάριν . . . δοθεῖσάν μοι, *According to God's grace which was given to me.* Note the prominence of this thought. — ὡς σοφὸς ἀρχιτέκτων κτέ., *as a wise master-builder, a skilful architect, I laid (placed) a foundation.* What this foundation was appears in verse 11. Cf. ch. 2. 1, 2. — ἄλλος δὲ ἐποικοδομεῖ, *and another* (indefinite, any one who comes after me) *builds upon (it).* — ἕκαστος δὲ βλέπω πῶς κτέ., *but let each one give heed, look, how* (i. e. in what manner and with what sort of material) *he builds upon (it).*

V. 11. θεμέλιον (masc.) γὰρ ἄλλον . . . θεῖναι (τίθημι), *For* (introduces the reason for the exhortation, *let each one give heed* etc.) *another foundation no one is able to lay* (yet he may build upon it something worthless, verse 12). — παρὰ τὸν κείμενον, *except (beside, differing from ; see Lex. Th. παρά, III. 2) that which is laid* (κεῖμαι, as pass. of τίθημι, L. and Sc.). — ὅς ἐστιν Ἰησοῦς Χριστός, *which (foundation) is Jesus Christ.* Observe he does not say simply *which is the Christ, the Messiah,* but *Jesus Christ,* i. e. the Messiah, who had already appeared in the person of Jesus Christ.

V. 12. εἰ δέ τις ἐποικοδομεῖ κτέ., *But if any one builds upon the foundation* (the one, only foundation, different materials) *gold, silver, costly stones,* (all of these are precious materials, or) *wood, hay, stubble,* (cheap or altogether worthless and inflammable materials.) We may suppose a Christian church resting on the true foundation, Jesus Christ; and on this foundation precious materials, the true and genuine doctrines of Christianity, exemplified in actual Christian living; or, on the other hand, worthless materials, unsound doctrines, and questionable, or worse than questionable living. All of these things may be witnessed now as fully as they were witnessed in the Corinthian church, or in other churches, in the days of the apostles. The figurative language is certainly intelligible and very striking.

V. 13. ἐκάστου τὸ ἔργον φανερόν γενήσεται (the apodosis of the sentence, following the protasis in verse 12), *each man's work (the work of each) will become manifest, open to sight* (φαίνομαι). — ἡ γὰρ (introduces the confirmation of the preceding) *ἡμέρα δηλώσει, for the day will make it* (the work of each man) *plain, clear.* ἡ ἡμέρα has been understood and explained in a variety of ways. Most expositors now understand it to mean the great day, the final day (cf. 2 Pet. 3. 12). It may be said that the final day was too far distant to make plain the work of that day. But is this true? Will not the final day make plain the work of each one from the beginning to the end of time? Rev. 20. 11-15. — ὅτι ἐν πυρὶ ἀποκαλύπτεται, *because it* (the day) *is revealed* (pres. tense to denote the certainty of the future event) *in fire* (the element in which the day will be revealed. Cf. 2 Thess. 1. 8). Some understand τὸ ἔργον as the

subj. of ἀποκαλύπτεται; but that seems less natural. καὶ ἐκάστου τὸ ἔργον . . . δοκιμάσει (δοκιμάζω), and each man's work, of what sort it is, the fire itself will test, try, prove. τὸ ἔργον is thus viewed as the obj. of δοκιμάσει, and αὐτό as intensive w. πῦρ; or, τὸ ἔργον may be the subj. of ἔστιν, and αὐτό the obj. of δοκ. The sense remains the same.

Vv. 14, 15. εἴ τινος τὸ ἔργον μενεῖ κτέ. *If the work of any man, which he has built upon (the foundation), shall remain (not consumed by the fire), he will receive a reward (for his labor).*—εἴ τινος . . . κατα-καήσεται (κατα- καίω), ζημιωθήσεται (ζημιώω). *If the work of any one shall be burned down (κατα- intens. shall be completely burned), he will be made to suffer loss.*—αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός, *but he himself (he in his own person) will be saved (will attain the salvation through Christ, since he is on the true foundation. Cf. vv. 10, 11), yet so as through fire.* The full meaning of the emphatic word οὕτως is not well presented in these English words. The punctuation of Alf., *but so, as through fire*, makes the thought clearer. For οὕτως, ὡς, usually viewed as correlative, cf. ch. 4. 1; 9. 26; Eph. 5. 33. In each of these instances, however, a verb is expressed w. οὕτως, thus making its force much plainer. Here, the meaning seems to be, *yet thus*, i. e. in securing this salvation (he will be) *as if* (rushing) *through a fire.* Vulg. *sic tamen quasi per ignem.* Luther, *so doch, als durchs Feuer.* Meyer, *so jedoch wie durch Feuer hindurch.* The figure is that of a builder. He has a good foundation, and is engaged in erecting a worthless superstructure, which takes fire. He barely escapes with his life, and that by rushing through the fire. This figure applies specially to the various religious teachers in the Corinthian church. This passage has been used in confirmation of the doctrine of *purgatorial fire.* Few of us will find this doctrine here. It overlooks the force of ὡς, *as if, as it were.* The apostle does not say *he will be saved by fire, or through fire*; but, *as if through* (i. e. *rushing through*) *a fire.*

Vv. 16, 17. A new thought, introduced under a new figure.—Οὐκ οἴδατε, *Do ye not know, are ye not aware.* This direct, personal address is frequent in this epistle; elsewhere in the epistles of Paul, only twice, Rom. 6. 16; 11. 2.—ὅτι ναὸς θεοῦ ἐστὲ κτέ., *that ye are a temple of God and (that) the Spirit of God dwells in you?* Alf., Meyer, Stanley, Ell., et al. render, *the temple of God*, with reference to the Jewish conception of one temple. Either rendering is grammatical, and the difference in thought does not seem to me important. Perhaps it would be still better to translate ναὸς θεοῦ, *God's temple.* This thought must have been most solemn and striking to the Corinthians. Is it any less true of Christians now?—εἴ τις τὸν (article expressed here) ναὸν . . . φθείρει, φθερεῖ (fut.) τοῦτον ὁ θεός. (Note the striking χιασμός, *diagonal arrangement*, of this period.) *If any man destroys (in any way damages or mars)*

the temple of God, this man will God destroy. (We cannot well in English preserve the *χιασμός* of the Greek.) This sentence is thought to express a well-known fact respecting the temple at Jerusalem; but the spiritual application of it is made apparent in what follows. — *ὁ γὰρ ναὸς . . . ἅγιός ἐστιν, οὐτινὲς ἐστε ὑμεῖς*, for (reason for the last statement) *the temple of God is holy* (being the dwelling-place of God), *of which character* (i. e. ἁγίου) *are ye.* So Alf., Ell., Meyer, Kling, Hofmann, De Wette, Godet, et al. Many others make *οὐτινὲς* refer to *ναὸς*, *which (temple) are ye.* The plur. *οὐτινὲς* agrees w. the following *ὑμεῖς*. Winer, p. 166.

Vv. 18–20. A warning to those who laid some claim to superior wisdom. — *Μηδεὶς . . . ἐξαπατάτω*, *Let no one deceive* (pres. imperat. *continue to deceive*) *himself.* This is something by no means difficult or uncommon; and not less unfortunate than to deceive others. — *εἴ τις δοκεῖ σοφὸς εἶναι κτέ.*, *If any man seems* (either to others or to himself. The latter suits the connection best) *to be wise among you in this* (*passing*) *world* (or, *in this passing age, this æon*), *let him become a fool* (let him renounce all his pretensions to worldly wisdom, and consent to become a fool in the eyes of the world), *in order that he may become wise* (truly wise, in that wisdom which is divine). Cf. Col. 2. 2, 3; also John 9. 39. — *ἡ γὰρ σοφία τοῦ κόσμου τούτου κτέ.*, *For* (confirmatory and explanatory) *the wisdom of this world* (in the present order of things) *is foolishness with God.* And this last statement is confirmed by a quotation from the O. T., Job 5. 13, containing only part of a period: *ὁ δρασσόμενος (δράσσομαι) κτέ.*, *He that takes* (*seizes, grasps*) *the wise in their own craftiness* (*unscrupulous conduct, knavery united with cunning*). The expression implies man's weakness and folly in the sight of God. The warning here reminds one of a prominent feature in the teaching of Socrates and of Lord Bacon, embodied in the words "the conceit of wisdom without the reality." Note the distinction above made between *ὁ κόσμος*, *the world* with respect to the existing order of things, and *ὁ αἰὼν*, *the world* as something passing away. — *καὶ πάλιν.* Another citation from the O. Test., Ps. 94. 11, in the exact words of the LXX., except that *σοφῶν* is substituted for *ἀνθρώπων* (Heb. *דַּרְשֵׁי*); thus, without changing the leading thought, making it more pointed and expressive in this connection. — *κύριος γινώσκει κτέ.* *The Lord* (Jehovah) *knows* (definitely, positively) *the reasonings* (of men, even) *of the wise, that they* (the reasonings) *are empty* (*having nothing in them.* See Lex. *μάταιος*).

Vv. 21, 23. *ὥστε* (here followed by a finite mood) *μηδεὶς καυχάσθω* (*καυχάομαι*) *ἐν ἀνθ.*, *wherefore let no one glory in men* (as the sphere of glorying), the opposite of *ἐν κυρίῳ*, I. 31. Paul has in mind particularly the different parties in the church, which gloried in their favorite preachers and teachers. — *πάντα* (emphatic posit.) *γὰρ ὑμῶν ἐστίν*, *For all things are yours.* "For such boasting is a *degradation* to those who are

heirs of all things, and for whom all, whether ministers or events or the world itself, are working together." Alf. Verse 22 specifies some of the things suggested by πάντα. Note that after saying Paul, Apollos, Cephas, he does not add εἶτε Χριστός, but introduces quite a different category, and then repeats πάντα ὑμῶν. Note the punctuation of Tisch., making three distinct classes in the entire category: *whether Paul or Apollos or Cephas, or the world or life or death, or things present or things future*; persons, circumstances, times. In what sense can it be said that all these things belong to the Christian? I think the answer is, that they all work together for his good. Cf. Rom. 8. 28. — ἐνεστῶτα, ἐν-ιστημι; perf. act. particip. ἐν-εστηκώς, or ἐν-εστώς, -ῶσα, -ός; neut. pl. ἐν-εστῶτα, pres. in meaning. — ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ, *but ye are Christ's and Christ is God's.* — δέ, *but.* So Alf., Ell., Poor, Meyer, and Luther *aber*; *and*, R. V. "The idea of the subordination of Christ under God is necessarily involved in the strict monotheism of the N. Test. and in the relation of Christ as Son to the Father." Meyer. Cf. ch. 11. 3. And yet this relation was understood by the Jews as implying equality with the Father. Jno. 5. 18. For a full discussion of this subject, consult the well-known works on Biblical Theology. But why does Paul add this last clause, as it does not strengthen the exhortation not to glory in men? Evidently to leave no excuse to that party in the church which boasted with a factious spirit, ἐγὼ δὲ Χριστοῦ, *I am of Christ. Ye are Christ's and Christ is God's*; what could present more forcibly the unity of all believers?

CHAP. IV. The right point of view from which to regard Christian teachers (vv. 1-5). The references to Apollos and himself intended to divest them of all party spirit and pride. Then follows a graphic picture of the condition in this present life of the apostles themselves, — a picture calculated to put to shame all their worldly pride (vv. 6-13). The spirit in which he has written what precedes, and his object. His purpose in sending to them Timothy. He will soon himself come, either with a rod or in love, as their condition may require (vv. 14-21).

V. 1. Οὕτως . . . ἄνθρωπος, *Thus* (in the light just presented) *let a man* (any one) *regard* (estimate, account) *us* (Paul and Apollos). It is usual here, as in 3. 15, to view οὕτως . . . ὡς as correlat. Yet the ordinary meaning of οὕτως, and its emphatic position, lead me very decidedly to take a different view, as above presented. So Meyer, who renders οὕτως, *Unter diesen Gesichtspunct*, and refers to what precedes, 3. 21, ff. Luther, *Dafür halte uns jedermann.* So also Poor, note in Lange. — ὡς ὑπηρέτας Χριστοῦ, *as servants of Christ.* The word *ministers* conveys

now a wholly different idea to most minds. *δοῦλος*, a *bond-servant*; *διάκονος*, an *attendant, waiting-man, servant*; *ὑπηρέτης*, an *under-powder, attendant, servant*. The last word seems to denote a servant of lower rank than *διάκονος*. — *καὶ οἰκονόμους μυστηρίων θεοῦ*, and *stewards of God's mysteries* (those things which have been concealed from the world in ages past, but are now made known through us). Between the head of the household and the stewards was the son; hence while Paul and Apollos were *stewards of the mysteries of God*, they were at the same time *servants of Christ*.

Vv. 2, 3. *ᾧδε*, *Here*, i. e. in this office of steward. So it is usually understood. *ἄλφ. here*, i. e. on earth; but this seems irrelevant in the connection. — *λοιπόν*, *moreover, besides*. Cf. 1. 16. — *ζητείται*, *it is sought, it is required*. — *ἵνα . . . εὐρεθῆ* (*εὐρίσκω*) *that (the requirement is made in order that) a man be found faithful, trustworthy (be found corresponds logically to it is sought)*. — *ἐμοὶ δὲ . . . εἰς ἐλάχιστόν ἐστιν ἵνα κτέ.*, *But to me it is an object of the least possible importance that etc. εἰς ἐλάχιστον* (shrinking away) *into a very little, into (the) least*. — *ἵνα . . . ἀνακριθῶ* (*ἀνακρίνω*), *that (in order that) I may be judged, or closely examined, by you*, i. e. so as to ascertain whether I am faithful or not. — *ἢ ὑπὸ ἀνθρωπίνης ἡμέρας*, *or by a human day*, i. e. a *court day, by a human tribunal*. The expression seems to be used in contrast with the thought *ἡμέρα κυρίου*. — *ἀλλ' οὐδὲ . . . ἀνακρίνω*, *but I do not even judge myself*, i. e. in this respect, to ascertain whether I am deemed faithful. I am not the right person to sit in judgment for this purpose. Cf. vv. 4, 5.

V. 4. The antithesis to the last clause appears in the end of this verse *ὁ δὲ ἀνακρίνων με κτέ.* The two intervening clauses are parenthetical. — *οὐδὲν γὰρ ἐμαυτῷ σύνοδα* (see *Lex. Th.*, *συν-ἔδον*, perf. 2, on the meaning of *ἐμαυτῷ σύνοδα*), *for I am conscious of nothing*, i. e. of no delinquency in my official relations to you. Cf. vv. 1, 2. — *ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι*, *yet not in this am I declared righteous; in this*, i. e. in the fact that I am not conscious of any delinquency, for the reason that my own consciousness is not the ground on which I am declared righteous. — *ὁ δὲ ἀνακρίνων με κύριός ἐστιν*, *but he who judges me is the Lord* (i. e. Christ, as in verse 5); since his judgment is unerring, while my own judgment of myself is far from infallible.

V. 5. *ᾧστε* (used here again w. a finite mood. Cf. 3. 21) *μὴ . . . κρίνετε*, *wherefore do not judge* (pres. imperat.) *anything before a suitable time, prematurely*. The exhortation has reference particularly to their discussions respecting Paul, Apollos, and Cephas. The next clause points out when the suitable time will come and who will furnish infallible means for a righteous judgment. — *ἕως ἂν ἔλθῃ κτέ.*, *until the Lord shall have come*. Any human judgment before this would be premature. Whether this clause refers to his final coming

at the end of the world, or to his coming to each of them individually, makes practically no difference so far as the exhortation is concerned. I understand it in the latter sense. Cf. Phil. I. 6, note. I have no doubt whatever that the members of the Corinthian Church learned long ago to estimate correctly their various religious teachers. — **ὁς καὶ φωτίσει** (*φωτίζω*) **κτέ.**, *who* (or *since he*; see Lex. Th., *ὁς*, 7) *will both bring to light the hidden things of darkness, and will make plain the counsels of the hearts*, which are now often misunderstood and misrepresented. They will all be plain then. — **καὶ τότε ὁ ἔπαινος κτέ.**, *and then will the praise, the fitting approval, come to each one from God* (the unerring source).

V. 6. **Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα** (*μετασχηματίζω*) **κτέ.**, *And these things* (the things from 3. 5, Meyer, Kling, De Wette, Hodge, et al.), *brethren, I have in a figure transferred to myself and Apollon on your account.* **μετά,** Lat. *trans*, expresses the idea of a transfer; and **σχῆμα** that of a figure. **εἰς,** *with reference to*, directing attention into. — **ἵνα . . . μάθητε** (*μανθάνω*), *that in us* (as an example; “having our true office and standing set before you.” Alf.) *you may learn.* — **τὸ** (belongs to the entire clause) **μὴ ὑπὲρ ἃ γέγραπται,** lit. *the not beyond what has been written* (the entire clause as acc., obj. of **μάθητε**). More freely rendered, *that in us you may learn* (the lesson) *not (to go) beyond what has been written.* “Written” where? Various explanations have been given. The most probable and the one usually adopted is: beyond what is written in the Old Testament Scriptures; the general lesson, that all honor belongs to God; that glorying in men is all foolish and wrong. It would be well if these words could generally be adopted now as a motto in the study and interpretation of the Bible, especially of the N. Test., *not to go beyond what is written.* How much dangerous and even fatal error would thus be avoided! — **ἵνα μὴ . . . φυσιοῦσθε** (*φυσίδομαι*) **κτέ.**, lit. *that ye may not be puffed up one for the one against the other*; thus acting individually, without regard to union and in a partisan spirit. Note here **ἵνα** w. the pres. indic. *φυσιοῦσθε*, st. subjunc. *φυσιῶσθε*, a rare const.

V. 7. **τίς γάρ σε διακρίνει;** *For* (introducing a reason why such puffing up, such partisanship, should be avoided) *who makes thee to differ, distinguishes thee, separates* (*δια-*) *thee to act as a judge* (*κρίνει*) (in this matter)? — **τί δὲ . . . ἔλαβες;** *and what hast thou which thou didst not receive?* — a direct, personal question, intended as a rebuke to the conceit and arrogance exhibited in such conduct. — **εἰ δὲ καὶ ἔλαβες,** *but if thou didst also receive (it)*, as well as others, but not above them, thus placing thee on a level with others, and in the attitude of a recipient. — **τί καυχᾶσαι** (*καυχάομαι*) **ὡς μὴ λαβών;** *why dost thou glory (or boast) as if not having received it?* as if it were not a gift of divine grace, an occasion for humility and thankfulness, not for a proud, boastful, self-confident, and partisan spirit.

V. 8. ἤδη κεκορεσμένοι ἐστέ (κορέννυμι)· ἤδη ἐπλουτήσατε (πλουτέω), κτέ., *Already ye have been filled, sated; already ye have become rich; apart from us ye have become kings.* The language is that of intense irony, and is intended as a severe rebuke. The clauses in the leading words form a climax, — *sated . . . rich . . . kings.* Note also the emphatic ἤδη . . . ἤδη . . . χωρὶς ἡμῶν. The reference is to their position and condition in the Messianic kingdom; as if they were already filled, were already rich, were already kings; having reached the highest attainments, and nothing further were needed. The verbs πλουτέω and βασιλεύω in the aor. denote *entrance into the state* signified. Good. § 200, note 4 (b); H-A. 841. — καὶ ὄφελόν (Att. ὄφελον. See Lex. ὀφείλω) γε ἐβασιλεύσατε, *and I would indeed that ye had become kings; had already reached that position in the Messianic kingdom.* ὄφελον in Att. is used w. *the infin.* pres. or aor. to denote a wish contrary to the existing fact; in the N. Test. w. the pres. or aor. *indic.* in the same sense. — ἵνα . . . συμβασιλεύσωμεν (aor. subjunc.), *in order that we also with you might have become kings; that we, your leaders and teachers, might already have reached the same stage in our Christian progress.* The irony of this passage must have been a severe rebuke to the arrogance of the Corinthians.

V. 9. δοκῶ γάρ, ὁ θεὸς . . . ἀπέδειξεν (ἀπο-δείκνυμι), κτέ., *For (in marked contrast with your exalted state) methinks (it seems to me, Lat. videor mihi) God has set forth us the apostles last (i. e. in the lowest position), as if condemned to death, because (connect w. δοκῶ) we have become a spectacle (a gazing-stock, cf. Heb. 10. 33) to the world, both to angels and to men; the last two datives are commonly viewed as in appos. w. τῷ κόσμῳ, presenting the thought more vividly. The question whether Paul means to include the wicked with the good angels, seems irrelevant.*

V. 10. The irony is continued in the following contrast. — ἡμεῖς μωροὶ διὰ Χριστόν, *we are foolish (i. e. in the eyes of the world) on account of Christ.* Cf. I. 18, 25. — ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ, *but ye are intelligent, practically wise, in Christ.* The irony is *plena aculeis* (Calvin), *full of stings.* — ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί, *we are weak (cf. 2. 3), but ye are strong (mighty); ye are of high repute (men of distinction), but we are without honor.* Note the *χιασμός*, ἡμεῖς . . . ὑμεῖς . . . ὑμεῖς . . . ἡμεῖς, *we . . . , but ye . . . ; ye . . . , but we.*

Vv. 11-13. Confirmation of what he had just said respecting himself and the other apostles. With this passage cf. 2 Cor. 11. 23 ff — ἄχρι τῆς ἄρτι ὥρας (cf. ἔως ἄρτι, verse 13) κτέ., *Up to the present hour we both hunger etc.* — γυμνιτεύομεν (or γυμνητεύομεν, Meyer), *we are lightly (insufficiently) clothed.* See Lex. γυμνός. The word certainly cannot mean, in the strict sense, *we are naked, but destitute of sufficient clothing;*

with the *χιτών*, the under garment only; without the outer garment, the *ἱμάτιον*. Cf. Lat. *nudus* in the frequent sense *without the toga*. — *κολαφιζόμεθα*, we are smitten with the fist, or with the knuckles; *wir werden mit Fäusten geschlagen*. Meyer. Cf. Matt. 26. 67. — *ἀστατοῦμεν*, we are unsettled, wanderers, without any permanent home. — *καὶ κοπιῶμεν* (*κοπιῶ*) *ἐργαζόμενοι* . . . *χερσίν*, and we toil (engage in hard and fatiguing labor), working with our own hands, — something which educated and professional men seldom do, and less frequently than now; something which would be regarded as “beneath a gentleman.” — *λοιδορούμενοι εὐλογοῦμεν*, being reproached (railed at), we bless (we speak well of; thus, instead of seeking like men of the world to vindicate ourselves, we carry out the spirit of our Lord, and return words of kindness. Cf. Matt. 5. 44; Luke 6. 27, 28). — *διωκόμενοι ἀνεχόμεθα*, being persecuted, we endure (it), we bear up. — *δυσφημούμενοι παρακαλοῦμεν*, being defamed (slandered), we speak words of comfort and of cheer. Note always the full meaning of *παρακαλέω*, to comfort, cheer up, encourage, exhort. — *ὡς περικαθάρματα* . . . *ἐγενήθημεν, κτέ.* (a comprehensive and emphatic summing up), we became (we were made, in entering on a Christian life) as it were refuse (filthy substances thrown away in cleansing) of the world, an offscouring of all things until now. This is a picture to be contemplated! first, from the earthly side, — the human view; then, from the heavenly side, — the divine view of their character, work, and destiny.

Vv, 14-21. See Analysis at the head of the chapter.

V. 14. *Οὐκ ἐντρέπων ὑμᾶς κτέ.* Two questions arise in the interpretation of this verse: 1st, May the particip. pres. denote a purpose like the fut. ? and 2d, What is the exact force of *ἐντρέπων*? The first question is usually answered in the affirmative. So R. V., *to shame you* . . . *to admonish*; yet Alf., Meyer, Ell., Kling, et al. retain here the force of the pres. Second, the usual meaning given to *ἐντρέπων* here is *shaming*, or *to shame* (*Οὐκ ἐντρέπων*, *not shaming* etc.) Yet it does really appear from the intense irony above that he intended to make them ashamed of their conduct. The notion of *shame*, though sometimes perhaps suggested by the context, is not necessarily connected w. *ἐντρέπω*, *to turn within*. This turning within may lead to *shame*, or to *hesitation*, *discouragement*, *confusion of mind*. In this latter sense it may be understood here: thus, *not turning your thoughts within* (so as to lead to confusion and discouragement); *not discouraging you, do I write these things*. Vulg., *Non ut confundam vos, haec scribo*. Wiclif, *I write not these things, that I confounde you*. In a similar way Rückert et al. understand the word here and in the other passages where Paul uses it. — *ἀλλ' ὡς* . . . *νοουθετῶν*, but (on the contrary, instead of shaming, or of discouraging) *admonishing (you), establishing your minds* (*νοουθετῶν*, fr. *νοῦς*, *mind*, and *θετός*, *placed*, fr. *τίθημι*, *to place, to set*), as my beloved children.

Vv. 15, 16. *ἐὰν γὰρ . . . ἔχητε ἐν Χριστῷ, ἀλλ' οὐ κτέ.,* For (confirmation of *ὡς τέκνα μου ἀγαπητά*) if you may have ten thousand tutors in Christ, yet (you have) not many fathers. On the *παιδαγωγός* see Lex. Th.; also Dic. of Antiq. The reference is to the later teachers who came after Paul. — *ἐν γὰρ Χρ- Ἰησ- . . . ἐγέννησα (γεννώω),* For (giving the reason why he could speak of himself as their father (in Christ Jesus through the gospel I begat you. — *παρακαλῶ οὖν κτέ.,* Wherefore (since I am your spiritual father) I beseech you, become imitators of me. How could Paul say this? The connection, both what precedes and what follows, makes the meaning plain. Paul would have them imitate him in his devotion to Christ and in his own imitation of Christ. Cf. II. 1; Phil. 3. 17, note; I Thess. I. 6; 2. 14.

V. 17. *διὰ τοῦτο αὐτὸ (W-H. omit αὐτὸ) ἐπεμψα κτέ.,* On this very account (that you might become imitators of me) I sent to you Timothy. It appears from Acts 19. 22 that Timothy had been sent by way of Macedonia (from Ephesus, the place where this epistle was written); and from ch. 16. 10 it appears that he was not expected to arrive in Corinth till after this letter was received. — *ὅς ἐστίν μου τέκνον κτέ.,* who is my child (or a child of mine) beloved and faithful in the Lord. It is thought from the use of *τέκνα* just above that Timothy was converted under the preaching of Paul in Lystra (Acts 14. 6, 7; 16. 1). Cf. I Tim. I. 2, 18; 2 Tim. I. 2. — *ὅς ὑμᾶς ἀναμνήσει (ἀναμιμνήσκω takes two accs.) κτέ.,* who will remind you of my ways, those in Christ Jesus (Ἰησοῦ omitted by W-H. et al.). The Corinthians appear in part to have forgotten these ways. — *καθὼς . . . διδάσκω, even so, just as, everywhere in every church I teach.* Note the emphatic specification, *πανταχοῦ, ἐν πάσῃ*, also the force of *διδάσκω* in the pres. tense, *am in the habit of teaching, continually teach.*

Vv. 18, 19. *ὡς μὴ ἐρχομένου δέ μου . . . ἐφυσιώθησάν (φυσίω) τινες,* But as if I were not coming to you, some have been puffed up. They perhaps thought Paul would not have the courage to come, and this supposition might be strengthened by his sending Timothy. Hence he rebukes this assumption. — *ἐλεύσομαι (emphat. posit.) δὲ ταχέως πρὸς ὑμᾶς,* But I will come to you shortly (or, in a familiar Eng. idiom, bringing out the force of *ἐλεύσομαι* more fully, *But come to you I will, shortly*). How long he intended to remain in Ephesus he tells them in ch. 16. 8. — *ἐὰν ὁ κύριος θελήσῃ, if the Lord will, Deo volente,* — the invariable condition in the mind of Paul. — *καὶ γνώσομαι οὐ τὸν λόγον . . . τῆν δύναμιν, and I will know (definitely) not the word of those who are puffed up (for this I care nothing), but their power (their efficiency in the work of the gospel).* With Paul, as is the case with every true and successful preacher of the gospel, the word and the power were united. Cf. ch. 2. 4; 2 Cor. 6. 7.

Vv. 20, 21. *οὐ γὰρ ἐν λόγῳ κτέ.,* For (introducing the reason for his intended course of conduct) not in word (is) the kingdom of God, but in

power. The emphasis is on ἐν λόγῳ . . . ἐν δυνάμει, and is best shown by following the Greek arrangement. ἡ βασιλεία τοῦ θεοῦ is used in the same sense as in the gospels; the same as ἡ βασιλεία τῶν οὐρανῶν in Matt. — τί θέλετε; *What will ye?* The choice between two things is now distinctly set before you. — ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς κτέ. This is usually viewed as a distinct question: *shall I (must I, Alf.) come to you with a rod.* For this use of the subjunc. ἔλθω see Win. § 41, 4, b. “The prep. gives the idea of the element *in which*, much as ἐν ἀγάπῃ: not only *with* a rod, but *in such purpose as to use it.*” Alf. — ἢ ἐν ἀγάπῃ κτέ., *or in love and a spirit of meekness?* Meyer, Ell., et al. understand in πνεύματι a reference to the Holy Spirit.

CHAP. V. Respecting a case of incest in the church (vv. 1–8). Qualification and explanation of what he had previously written respecting association with gross sinners (vv. 9–13).

V. 1. Introduced without connective (asyndeton). So also 4. 1 and 14; 5. 9; 6. 1 and 12. — Ὀλως ἀκούεται ἐν ὑμῖν πορνεία, *Actually (or commonly, everywhere) fornication is reported (is heard of) among you.* The meaning of ὄλως, *wholly*, is not certain here. It may be spoken of a fact and rendered, *actually* (so Alf., Ell., R. V., et al.), or of space and rendered, *commonly, generally, everywhere, in universum* (so Meyer, De Wette, Hodge, Godet, et al.). — καὶ τοιαύτη . . . ἥτις οὐδὲ κτέ., *and such fornication as exists (or, as is prevalent) not even among the Gentiles.* Note *τοιαύτη . . . ἥτις*, st. *οἶα*. — ὥστε . . . ἔχειν, *that (so that) one (of you) has (in marriage) his father's wife (his stepmother).* This was forbidden by law even among the Greeks and Romans, and hence seemed the more atrocious in a Christian church. See Lev. 18. 7 and 8, where it was forbidden by the Mosaic law.

V. 2. Punctuated as a question by Tisch., W–H., et al. — καὶ ὑμεῖς κτέ., *And (notwithstanding all this) have ye been puffed up (cf. ch. 4. 6, 18), and did ye not rather mourn (become sorrowful)? — ἵνα ἀρθῆ (αἴρω) . . . πράξας; in order that the one who has done this deed might be taken away from among you?* Or, read as a direct sentence, *And yet (καί = καίτοι, Lex. Th. 2. e) ye have been puffed up etc.* I see little ground of preference between these two constructions.

V. 3. ἐγὼ μὲν γὰρ ἀπὸν (ἄπειμι) . . . κέκρικα (κρίνω) . . . κατεργασάμενον (κατεργάζομαι), *For I indeed being absent in body, but present in spirit (referring to his own spirit), have already judged as if present (in body) the one who has so done this (deed), (or I have determined in regard to the one who has so done this (deed)); τὸν . . . κατεργασάμενον* may be viewed as the direct object of κέκρικα, or as the object of παραδοῦναι

(verse 5) repeated in τὸν τοιοῦτον; οὕτως seems to indicate that there had been something particularly atrocious in this case.

Vv. 4, 5. Four different constructions of this sentence have been proposed. I prefer the following, as indicated by the punctuation: (I have determined) *in the name of the Lord Jesus (when you and my spirit have been gathered together with the power of our Lord Jesus) to deliver such a one to Satan* etc. By this const. ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ is connected logically w. παραδοῦναι, and σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ with what precedes. So Alf., Ell., Kling, Hodge, Meyer, De Wette, Bengel, Luther, et al.: παραδοῦναι w. κέκρικα, *I have determined . . . to deliver.* — εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆι κτέ., *for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord Jesus* (cf. 1. 8, note). For a similar implication of apostolic authority, cf. 1 Tim. 1. 20; also the narratives respecting Ananias and Sapphira (Acts 5. 1, ff.) and Elymas (Acts 13. 8, ff.). Note that he says τῆς σαρκός, *of the flesh* (the offending element), not τοῦ σώματος. Perhaps this entire passage, in its reference to Satan, may not improperly be compared with Luke 22. 31, where our Lord says, *Simon, Simon, behold, Satan desired (earnestly asked) to have you, that he might sift you as wheat.* The passage before us suggests the idea that physical maladies are sometimes inflicted directly by Satan, and that this power is allowed to him as a punishment for sin. Note, however, the object, ἵνα τὸ πνεῦμα σωθῆι κτέ. So also in 1 Tim. 1. 20, ἵνα παιδευθῶσιν κτέ.

Vv. 6, 7. Οὐ καλὸν τὸ καύχημα ὑμῶν, (In view of all this) *Your glorying (ground of glorying) is not good.* — οὐκ οἴδατε . . . ζυμοῦ (pres. indic. fr. ζυμῶω); *Do you not know (are you not aware) that a little leaven leavens (imparts its own properties to) the entire mass?* The reference, under the figure of leaven, is to the fornicator, who still remained among them unbuked. — ἐκκαθάρατε (ἐκ-καθαίρω) κτέ., *Cleanse out the old leaven.* Note the force of the aor. imperat., *cleanse out at once*, as a single and completed act. The metaphor *purge out*, as the word is now commonly understood, does not necessarily belong to the verb. — ἵνα ᾗτε νέον φύραμα, *that ye may be a new mass, new in distinction from the old.* The Christian was a new creature; Christianity a new life. The old, corrupt, licentious manner of life was to be wholly cast aside. I have rendered φύραμα *mass*, rather than *lump*, as the latter word now usually suggests the idea of something solid, or hard. — καθὼς ἐστε ἄζυμοι, *even as ye are without leaven*, — i. e. the old leaven which pervaded your lives and character before your conversion. — καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη (θύω) Χριστός, *And truly (see Thayer, γὰρ, II. 10; L. and Sc., καὶ γὰρ) our pass-over was sacrificed (even) Christ; confirmation of the statement that as Christians they were without leaven. The days of unleavened bread began with the passover sacrifice.*

V. 8. ὥστε ἑορτάζωμεν κτέ. (a continuation of the same figure), *Wherefore let us keep the feast* (not the actual Jewish passover, but the continued passover feast of the Christian, in introducing which Christ was sacrificed as the paschal lamb) *not in old leaven* (in the old state in which they were before they became Christians), *and not in leaven of malice* (moral badness, vice) *and wickedness* (knavery), of which there still remained among them after their conversion more or less. — ἀλλ' ἐν ἀζύμοις (ἄζυμα, τά) εἰλικρινίας καὶ ἀληθείας, *but in the unleavened elements of* (such as belongs to) *sincerity and truth*: ἐν ἀζύμοις, *in unleavenedness*, Alf.; *in the unleavened elements*, Ell.; ἄρτοις is not to be supplied w. ἀζύμοις, Meyer; ἐν w. the 'dat., the sphere in which, or the element in which, anything is or is done.

Vv. 9-13. Correction of a misapprehension respecting a former command; and a more definite statement,

V. 9. "Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I wrote to you, or I have written to you, in the epistle.* Does this refer to a former epistle now lost (the opinion of Ambrose, Calvin, Beza, Estius, Bengel, De Wette, Meyer, Kling, Alf., Ell., Hodge, Godet, et al.); or to the previous paragraph, especially verses 2 and 6 in this chap. (so Chrys., Theod., Theophyl., Erasm., et al.)? It will be seen that the prevailing opinion at present is, that it refers to a former epistle now lost. — μὴ συναναμίγνυσθαι (pres. infin. mid. fr. συν-ανα-μίγνυμι) πόρνοις, *not to associate with fornicators* (not to keep company with, not to have intercourse with, cf. 2 Thess. 3. 14).

V. 10. (Introduces the explanation.) οὐ πάντως κτέ., *in no wise, not at all* (meaning, when I wrote) *the fornicators of this world.* The ellipsis of λέγω, or of some similar word after οὐ at the beginning of a sentence, is not unfrequent. Perhaps we may give here, as the full construction implied, οὐ πάντως (γράψας μὴ συναναμίγνυσθαι) τοῖς πόρνοις κτέ., *not at all* (having written not to associate with) *the fornicators etc.* — ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν, *or with the covetous and rapacious* (connected by καί, one article with both nouns, because they are so closely allied in character). — ἢ εἰδωλολάτραις, *or with idolaters* (closely allied to the preceding in character, yet distinct; hence introduced by ἢ). — ἐπεὶ ὠφείλετε (ὀφείλω) ἄρα κτέ., *since you would be obliged in that case* (ἄρα) *to go out of the world.*

V. 11. νυνὶ δὲ ἔγραψα κτέ. *But now* (as a matter of fact, as my actual meaning was) *I wrote* (or *have written*) *to you not to associate, — if any one called a brother be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or a rapacious person (an extortioner), — with such a person not even to eat.* The last clause, μηδὲ συνεσθῆεν, repeats in an emphatic form the idea μὴ συναναμίγνυσθαι. To eat at the same table signified in those days a degree of intimacy and fellowship which

is not thought of among us. Cf. the words of the Pharisees addressed to the disciples of Jesus: "Why eateth your master with publicans and sinners?" Matt. 9. 11; cf. Mark 2. 16; Luke 15. 2; also, in particular, Gal. 2. 12. Any reference here to the love feasts (*ἀγάπαι*), or to the Lord's Supper, seems to me not to have been in the mind of the apostle. Nor do these words necessarily imply a formal excommunication from the church, as we learn from 2 Thess. 3. 14, 15.

Vv. 12, 13. The reason why he should be understood to have referred, in what he before wrote, to members of the church. — *τί γάρ μοι τοὺς ἔξω κρίνειν*; lit. *For what (is it) to me to judge those who are without?* i. e. *For what have I to do with judging etc. τοὺς ἔξω*, those without, i. e. those who were not Christians. — *οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε*; *Do not ye* (emphat. and in antithesis to *μοί*) *judge those who are within?* This being your own practice, you may the more readily believe this was my intention. Note the neg. *οὐχί* implying an affirmative answer. — *τοὺς δὲ ἔξω ὁ θεὸς κρίνει*, *But those who are without will God judge.* We ourselves have nothing to do with judging them. This clause is sometimes punctuated as part of the preceding question and with the reading *κρίνει*. Cf. R. V. This, however, does not seem to be generally preferred. — *ἐξάρατε (ἐξ-αίρω) τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν*, *Remove the wicked person from among yourselves.* A citation from Deut. 24. 7. Note the emphatic *ὑμῶν αὐτῶν*, also the force of the aor. imperat. *ἐξάρατε*, *remove* (at once and let it be a finished act).

CHAP. VI. They were not to go to law with one another before the heathen courts (vv. 1-6); better to suffer wrong than to engage in conflicts while waiting for justice in the kingdom of the Messiah, from which all who do wrong and all who are impure will be excluded (vv. 7-11); the misunderstanding of Christian freedom corrected, and a warning against fornication (vv. 12-20).

Vv. 1, 2. *Τοῦ μὲν τις . . . κρίνεσθαι κτέ.*, *Does any one of you, having an action (a matter of dispute) against his neighbor (against the other party, his opponent), dare to enter into a lawsuit before the unrighteous and not before the saints?* *ἐπί* w. gen., *before, in the presence of.* This does not imply that the churches had courts of law, but suggests the settlement of disputes before an arbitration composed of Christians. Such courts of arbitration are known to have existed among the Jews. — *ἢ οὐκ οἶδατε ὅτι κτέ.*, *Or do you not know that the saints will judge the world?* Only in case of their ignorance on this point — an incredible supposition — could they be justified in their present custom of going to law before the unrighteous. — An affirmative answer to the question is safely assumed; and hence he adds, *καὶ εἰ ἐν ὑμῶν κτέ.*, *and if the world is judged* (*κρί-*

νεται, pres. tense, to denote the certainty of the future event, Win., § 40. 2, a.) *among you*, or *by you*. κρίνεσθαι ἐν is a Greek idiom meaning *to be judged before*. "The judges are conceived of as one vast assembly, in the midst of which the adjudication proceeds," Kling. For the thought partially presented that the saints shall be associated with Christ in judging the world, cf. Matt. 19. 28; Luke 22. 30. The statement here in its full meaning, and also that in verse 3, seems to stand alone in the N. Test. — ἀνάξιοί ἐστε κτέ., *are ye unworthy of judgments (which are) least* (of the least importance)? If ye are hereafter to occupy a position so incomparably higher, are ye unworthy to settle these trivial matters?

Vv. 3, 4. οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; *Do ye not know that we shall judge angels?* — a fact still more striking, and an office still more glorious. Does this mean the good angels or the bad, or both? On this point commentators differ widely in opinion. The words in themselves do not settle the question, and we have no need of going beyond what is written. The expression is intended simply to show the future exaltation of those who are in Christ, and we lose sight of its impressive force by raising such side questions as the above. — μήτιγε βιωτικά; (closely connected with the preceding, and forming part of the same question,) *to say nothing of things that pertain to this life? not to mention* etc. Latin, *ne dicam*: see L. and Sc. μήτις; Thayer μήτιγε. The rendering, *how much more* etc. is an entire departure from the Greek const., but conveys the general idea. The affairs pertaining to our present life — food and drink and raiment, and in general all kindred questions and pursuits — are not worthy of mention in connection with that higher position which we shall soon occupy. Meyer and Lachmann place the interrogation point after κρινοῦμεν, and a period after μήτιγε βιωτικά, translating thus, *Do you not know that we shall judge angels? Be silent then about affairs pertaining to this life!* — *geschweige denn Privathändel!* Others connect μήτιγε βιωτ- with what follows. My own preference is for the punctuation of Tisch. — βιωτικά μὲν οὖν κριτήρια (βιωτικά repeated, and the whole clause placed before εἰάν for emphasis) εἰάν ἔχητε, *If therefore ye have judgments (cases at law) pertaining to this life (the business of this life)*. — τοὺς ἐξουθενημένους . . . καθίζετε; *those who are set at naught (counted as nothing) in the church (i. e. the heathen), these do ye cause to sit (as judges)?* This interpretation seems to me to suit the connection best. Some, however, understand the sentence as a direct statement of a fact; others take καθίζετε as imperative, and as pointedly ironical.

V. 5. πρὸς ἐντροπήν ὑμῖν λέγω. This is usually understood to mean, *To your shame* (or *to move you to shame*) *I speak*. Yet I think we may understand ἐντροπήν here as ἐντρέπων in ch. iv. 14, — *turning your*

thoughts within, leading to reflection, I speak. This might occasion a feeling of shame, and it might also lead to good resolutions. Cf. ch. 4. 14; also Titus 2. 8, Notes. — οὕτως may refer to what precedes, *So then* (in the manner implied in verse 4) *does there not exist among you any wise man*, etc. (so Meyer, *sic igitur*); or it may be connected with what follows, lit. *So is there not among you any wise man*, i. e. *Is there so completely a lack of all wise men among you*, etc. (so Alf. and the most). The rendering in the R. V., *Is it so that there cannot be (found) etc.*, seems to suggest the ellipsis of ἐστίν w. οὕτως. — ὅς δυνήσεται διακρίναι κτέ., *who shall be able to decide (to act as arbitrator) in the midst with respect to his own brother, or for his own brother* (referring probably to the one who brings the accusation). It is usual to consider τοῦ ἀδελφοῦ as dependent on ἀνὰ μέσον, yet this construction seems hardly logical. May it not depend on διακρίναι, a verb denoting an operation of the mind, and thus be rendered as above? With this const. ἀνὰ μέσον has the force of an adv. w. διακρίναι, *to decide in the midst* (of the contending parties). Note the force of the aor. infin., *to decide* and have the matter settled without continued litigation.

Vv. 6, 7. ἀλλὰ ἀδελφὸς . . . κρίνεται, *but (instead of this) a brother goes to law with a brother.* Note the difference between κρίνεται (verse 1 κρίνεσθαι), *to engage in a lawsuit*, and διακρίναι, *to decide as a judge.* — καὶ τοῦτο (cf. Att. καὶ ταῦτα) ἐπ' ἀπίστων; *and that too (and he does this) before unbelievers?* — ἤδη μὲν (note here and in verse 4 μὲν used absolutely, without the correlative δέ) ὅλως, a strong affirmation; lit. *Already indeed wholly.* W-H. et al. read ἤδη μὲν οὖν (cf. v. 4) ὅλως. This reading adds the illative idea of οὖν. — ἥττημα ὑμῖν ἐστὶν ὅτι κτέ., *it is a loss (a detriment) to you that you have lawsuits with yourselves (with one another).* Note in the N. Test. the peculiar uses of ἐαυτῶν for the Att. σφῶν αὐτῶν, ὑμῶν αὐτῶν, ἡμῶν αὐτῶν, or ἀλλήλων; i. e. for the reflexive of the 1st, 2d, or 3d pers., or for the reciprocal pronoun. — διατί (= διὰ τί, *on account of what, why*) οὐχὶ (note the strengthened form of the neg.) μᾶλλον ἀδικεῖσθε; διατί . . . ἀποστερεῖσθε; *Why do you not rather suffer yourselves to be wronged? Why do you not rather suffer yourselves to be defrauded?* Both verbs in the mid. voice.

Vv. 8, 9. ἀλλὰ ὑμεῖς κτέ., *But (instead of this) you (emphat.) do wrong and defraud, and that (your) brethren.* Meyer punctuates this sentence as a continuation of the question in verse 7; but this is not generally adopted. — ἢ οὐκ οἴδατε κτέ., *Or do you not know (is it credible that you do not know) that unrighteous persons will not inherit God's kingdom?* Cf. Gal. 5. 21. — μὴ πλανᾶσθε, *Be not deceived, be not led into error* (do not suffer this to be continued; pres. imperat.). πλανᾶω, *to lead astray, to lead into error*; ἀπατᾶω or ἐξαπατᾶω, *to cheat, outwit, deceive.* — πόρνοι, *fornicators*, the generic word. μοιχοί, *adulterers*, those who are untrue

to marriage obligations; cf. Heb. 13. 4. μαλακοί, *effeminate persons*, usually understood to mean the victims of male lusts; παθικοί, Latin *pathici*; yet Meyer understands it in the general sense of effeminate persons who indulge to excess in luxurious living. ἀρσενικοίται; cf. Rom. 1. 27, note.

Vv. 10, 11. Note the change, οὔτε... οὔτε... οὐ... οὐ... οὐχ, *nor... nor... not... not... not*, the last three being thus made more distinct. — καὶ ταῦτά τινες ἦτε, *and these things you, some (of you), were*. — ἀλλὰ ἀπελούσασθε (1 aor. mid., fr. ἀπο-λούω), *but you washed yourselves*, “you washed them (ταῦτα) off,” Alf. I am by no means sure, as is commonly thought, that this refers to baptism. Without any such reference, the sense of the passage is clear and striking. Meyer suggests in regard to the mid. that it expresses the self-determination previous to baptism. — ἀλλὰ ἡγιάσθητε (ἁγιάζω), κτέ., *but ye were sanctified, but ye were declared righteous*. Note the repetition ἀλλὰ... ἀλλὰ... ἀλλά, *but... but... but*, expressing the strong contrast to their former condition. — ἐν τῷ ὀνόματι κτέ., *in the name of the Lord Jesus Christ and in the spirit of our God* (the sphere, and the only sphere, in which the sinner can be made and declared righteous). We have here a distinct recognition of faith in Christ and of the work of the Holy Spirit in conversion. *The name of the Lord Jesus Christ*; cf. ch. 12. 3. Note that Paul here says to the Corinthians, *ye were sanctified*, i. e. *consecrated*; although they were still, as appears from the entire epistle, so full of faults and so constantly falling aside from the right path. ἐν τῷ ὀνόματι κτέ. is by many connected logically with the three preceding verbs; but Rückert and Meyer connect this clause only with the last verb. Certainly this connection is the most intimate.

Vv. 12-20. Correction of a most serious error respecting Christian liberty.

Vv. 12, 13. Πάντα μοι ἔξεστιν, *All things are lawful for me (are permitted to me)*. It appears that the doctrine of Christian liberty was expressed in this form, and abused by some in the Corinthian church; that, as all restrictions respecting things eaten were removed, so in like manner it was assumed that all restrictions upon sensual indulgences were also removed. It was of the highest importance that such an error should be corrected; and so the apostle adds, ἀλλ' οὐ πάντα συμφέρει, *but not all things are profitable* (note οὐ before πάντα). He then repeats the general statement, and adds another important qualification, ἀλλ' οὐκ ἐγὼ (emphat.) ἐξουσιασθήσομαι (fut. pass. fr. ἐξουσιάζω, *to use or abuse authority*) ὑπό τινος, *but I will not be divested of authority* (that which properly belongs to me), *will not be ruled over, by any one or by anything* (Meyer); as I should be if I gave myself up to the indulgence of the senses, thus

becoming a slave to carnal appetites. — τὰ βρώματα τῆ κοιλίας, κτέ., *The things eaten, articles of food, (are) for the stomach, and the stomach for the things eaten.* Such in our present life is the manifest arrangement of divine providence; but this will soon be brought to an end. — ὁ δὲ θεὸς . . . καταργήσει, *but God will make useless (ἀργός) both this (the stomach) and these (the articles of food).* This will take place in the transformation of these natural bodies (σώματα ψυχικά) to the future spiritual bodies (σώματα πνευματικά); cf. ch. 15. 44. I prefer the rendering of ἡ κοιλία above given as more accurate and in better taste. See Lex. Th. ἡ ἄνω κοιλία, *the stomach*; ἡ κάτω κοιλία, *the belly.* βρώματα does not mean *meats*, as the word is now ordinarily understood; cf. ch. 3. 2. — τὸ δὲ σῶμα οὐ τῆ πορνεία κτέ., *But the body is not for fornication; on the contrary, (it is) for the Lord, and the Lord for the body.* This fact is equally apparent with the one just mentioned. Thus the apostle presents the matter to their own good judgment. They could not fail to see the truth and propriety of his statements.

Vv. 14, 15. ὁ δὲ θεὸς . . . ἤγειρεν (ἐγέρω) . . . ἐξεγερεῖ (ἐξ-εγείρω) κτέ., *And God not only raised the Lord, but will also raise us up through his own power.* This explains and confirms ὁ δὲ θεὸς . . . καταργήσει, in verse 13; καὶ . . . καὶ, *not only, . . . but also*; αὐτοῦ, referring to ὁ θεός. The careful student will notice how seldom the reflexive form is used in recent editions of the N. Test. — οὐκ οἴδατε ὅτι . . . ἐστίν; (cf. τὸ σῶμα . . . τῷ κυρίῳ, verse 13,) *Do ye not know that your bodies are members of Christ?* — a direct personal question, which could be answered only in the affirmative, preparing the way for the next question. — ἄρα (αἶρω) οὖν τὰ μέλη κτέ., *taking away, therefore, the members of Christ, shall I make them members of a harlot?* This question would present their licentious conduct in a new and startling light to their minds, and is followed by the emphatic negation μὴ γένοιτο (optat. of wishing), *may it not be, by no means.* Cf. Rom. 3. 4, note.

Vv. 16, 17. ἢ οὐκ οἴδατε ὅτι κτέ., *Or (if you do not assent to what I have just said) do you not know that he who is joined to (see Lex. Th. κολλάω), or who joins himself to, the harlot is one body?* This is confirmed by a familiar quotation from the O. Test. in the language of the LXX., Gen. 2. 24, ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν, *For the two, he affirms, shall be (united) into one flesh.* The words are spoken of lawful marriage, but are equally true of illegitimate intercourse. φησίν, *he, i. e. God, affirms*; for though the words are from the mouth of Adam, they would be understood as coming from God. Cf. Gal. 3. 16, οὐ λέγει; Eph. 4. 8, διὸ λέγει, notes. — ὁ δὲ κολλώμενος τῷ κυρίῳ κτέ., *But (how great the contrast!) he who is joined to the Lord is one spirit, — one with the Lord, i. e. Christ.* Cf. John 17. 21; also the parable, John 15. 1-7; Gal. 2. 20; 3. 27.

V. 18. **φεύγετε τὴν πορνείαν** (note the asyndeton), *Flee fornication*, — a direct command, strengthened by the consideration following. — **πάν ἁμάρτημα ὃ ἐὰν** (= Att. ἄν) **ποιήσῃ ἄνθρωπος κτέ.**, *Every sinful act, whatsoever a man shall have done, is without (exterior to) the body.* “Fornication is the alienating that body which is the Lord’s, and making it a harlot’s body; it is sin against a man’s own body, in its very nature,” Alf. **ἁμάρτημα**, a sin committed, a sinful act; **ἁμαρτία**, sin in the abstract. — **ὁ δὲ πορνεύων κτέ.**, *but he who commits fornication sins against his own body, or commits a sin (which enters) into his own body.* Is there not a plain reference to the almost certain contraction of venereal disease, which enters into the entire body and abides there, being often communicated in some form or other to children and children’s children? No other sin — drunkenness, for example, or any other form of debauchery — enters so completely and permanently into the body itself as this. There was probably more need of this exhortation or command, which the apostle here so emphatically gives, in the voluptuous city of Corinth than in any other place which the apostle had visited. He had not yet been in Rome, and it does not appear that the church there had as yet developed any such tendencies as were now so marked in the Corinthian church.

Vv. 19, 20. **ἢ οὐκ οἶδατε ὅτι κτέ.**, *Or (if you do not acknowledge what I have said, another consideration) do you not know that your body (that of each one of you) is a temple of the indwelling Holy Spirit, or a temple of the Holy Spirit (which is) in you, which (Holy Spirit) you have from God, and (that) you are not your own?* W-H. and R. V. place the interrogation point after **θεοῦ**, but Meyer, Alf., Kling, et al. punctuate as above. Meyer and Alf. render **ναός** as definite, *the temple*; made definite by the limiting gen. Cf. 3. 16, note. Some prefer to render **ναός** *sanctuary*; but this word expresses the more general idea of **ιερόν**, *something sacred or consecrated*, in distinction from **ναός**, *a temple, or an inner temple*. The consideration presented in this verse is the most solemn of all, and must have led to most serious reflection. — **ἠγοράσθητε** (**ἀγοράζω**) **γὰρ τιμῆς**, *For (confirming the last statement) you were bought with a price (τιμῆς, gen. of value).* Cf. Matt. 26. 28; Rom. 3. 24 ff.; Eph. 1. 7; 1 Pet. 1. 18, 19; Rev. 5. 9; *you were bought*, i. e. from the curse of the law, Gal. 3. 13; from the condition, “children of anger,” Eph. 2. 3; from the condemnation of a violated law, Rom. 3. 19-21. — After these solemn statements, the conclusion, — **δοξάσατε** (**δοξάζω**) **δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν**, *Now, therefore, glorify God in your body.* We have not the precise equivalent of **δὴ**. It is often intensive, and denotes both time (*now*) and inference (*therefore*). Is it not true now that a Christian by a life of temperance and virtue can glorify God *in his body*, showing how the principles of the Christian religion elevate him above the grovelling masses of men? Does not the world recognize this fact?

CHAP. VII. Respecting marriage and divorce (vv. 1-17); the outward relations of life not changed by Christianity (vv. 17-24); respecting virgins, celibacy, and the conduct of a father towards his marriageable daughter (vv. 25-38); advice to widows (vv. 39, 40).

Vv. 1, 2. Περὶ δὲ ὧν (= περὶ δὲ τούτων περὶ ὧν) ἐγράψατε, *Now concerning the things of which you wrote*, — referring no doubt to a letter of inquiry which the Corinthians had written to Paul. — καλὸν . . . μὴ ἄπτεσθαι, *it is good for a man* (an unmarried man) *not to touch a woman* (the reference of course being to the union in marriage); i. e. there is nothing dishonorable in remaining unmarried. καλὸν here in the earlier sense of the word, *honorable*, Lat. *honestus*. So in Luke 7. 15; Rom. 12. 17; 2 Cor. 8. 21; 1 Pet. 2. 12. Taking this verse with the following one, I find no encouragement to the ascetic ideas and practices of later times. "The idea that the assertion applies to abstinence from intercourse in the *already married* is altogether a mistake," Alf. This idea contradicts verse 4. — διὰ δὲ τὰς πορνείας, *but on account of the fornications*, i. e. on account of the temptation to fall into them, and for the surest protection against them. — ἕκαστος . . . ἐχέτω, καὶ ἑκάστη . . . ἐχέτω, *let each man have* (pres. imperat.) *his own wife*, and *let each woman have her own husband*, — the exhortation is thus distinct for each sex. It has sometimes been said that Paul contradicts the primeval law in Gen. 2. 18. On the contrary, he here reasserts the same law, with the principle on which it is founded. Note also how clearly this forbids polygamy.

Vv. 3, 4. τῇ γυναικὶ ὁ ἀνὴρ κτέ., *Let the husband render to the wife her due*, and in like manner the wife also to the husband. The rendering in the O. V., *due benevolence*, is suggested by a different Greek reading, not now adopted in any critical edition. Note ἄνθρωπος, ὁ or ἡ, *a human being*, man or woman (usually masc.), Lat. *homo*; ἀνὴρ, ὁ, *a man or a husband*, Lat. *vir*. — ἡ γυνὴ . . . ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ, *The wife has not authority over her own body, but the husband* (sc. ἐξουσιάζει). I think the word *authority* best expresses the idea of ἐξουσιάζω (cf. ch. 6. 12; Luke 22. 25) and of ἐξουσία, and the word *power* the idea of δύναμις. — ὁμοίως δὲ καὶ ὁ ἀνὴρ κτέ., *and in like manner the husband also has not authority over his own body, but the wife*. Meyer suggests that the 3d and 4th verses may have been written in answer to some inquiries of the Corinthians. Note ἰδίου, *her own*, *his own*; οὐκ ἐξουσιάζω, *has not authority*, — an *elegans paradoxon*, Bengel.

V. 5. μὴ ἀποστερεῖτε ἀλλήλους. The rendering, *defraud not*, etc., is not very accurate, as the idea of *fraud* does not necessarily belong to ἀποστερέω. I prefer the form adopted by Luther, *Entziehe sich nicht einem anderen*, *Withdraw not one from the other*. The reference to the

normal relations of married life is plain. — εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρόν, *except it may be by consent (ἐκ, as a result of) for a season.* Note how specific are the conditions, and then the object in view. — ἵνα σχολάσγητε τῇ προσευχῇ . . . ἦτε, *in order that you may have leisure for, or may devote yourselves to (see Lex. σχολάζω) prayer, and may again be together.* The reference is no doubt, as is implied in the aor. σχολάσγητε, to special occasions for prayer, — “seasons of urgent supplication,” Alf. — ἵνα μὴ πειράξῃ ὑμᾶς ὁ σατανᾶς κτέ. (closely connected with what precedes), *in order that Satan may not tempt you (to commit adultery) on account of your incontinency (your lack of self-control).* ἀκρασία in N. Test. only here and in Matt. 23. 25; akin to ἀκρατής, ἐς, *without strength* (α priv. and κράτος, *strength*), — a later form of ἀκράτεια, the oppos. of ἐγκράτεια, *temperance, self-control.*

Vv. 6, 7. τοῦτο δὲ λέγω κτέ., *But this* (referring to what precedes, and more particularly, I think, to verse 5) *I say by way of allowance (to you) or as a permission (to you), not as a command (or injunction).* The rendering, *by permission*, as if it meant *by permission (of the Lord to say it)*, is not accurate. The verse is often cited, with this incorrect idea of the meaning, as a proof of, or at least a reference to, Paul's inspiration in writing his epistles. — θέλω δὲ κτέ. (closely connected with the preceding clause, *not as a command*), *Yet I would that all men (ἀνθρώπους, human beings, men and women) be, or might be, as I myself also (am), possessing the power of self-control.* ἐν ἐγκρατείᾳ, Chrys.; so Alf., Ell., Meyer, De Wette, Kling, et al., — not here referring, I think, to the fact that he may have been himself unmarried. — ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα κτέ., *Nevertheless each man possesses his own gracious gift from God; one in this manner, and another in that,* — expressing the diversity of χαρίσματα. I think χάρισμα, as distinguished from δῶρον, δῶρημα, δωρεά, may best be rendered *gracious gift.* Note that the χάρισμα is ἐκ θεοῦ. What a diversity of gifts do we find in the Christian church of to-day, and how profitably they may all be employed in the one great work! Compare the remarkable passage in this epistle, ch. 12. vv. 12 ff.

Vv. 8, 9. Λέγω δὲ κτέ. From the thought in verse 7 the apostle proceeds to some more definite instructions. *But I say to the unmarried (τοῖς ἀγάμοις, like τοῖς γεγαμηκόσιν, verse 10, and ἀνθρώπους, verse 7, includes the idea of both sexes), and (especially) to widows (generic article).* — καλὸν (sc. ἐστίν) αὐτοῖς εἰάν μὲνωσιν ὡς κἀγώ, *it is good (honorable, cf. verse 1) for them if they remain (unmarried) as I also (am).* The ellipsis to be supplied here admits of no doubt. The question has been much discussed whether Paul had ever been married, and no one is any the wiser as a result. Note that the apostle here says καλόν, not κρεῖττον as in verse 9. *It is honorable for them; he does not*

say *better*. — εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν (1 aor. imperat., fr. γαμέω, aor. ἔγημα, later ἐγάμησα), *But if they lack self-control (have not continency; οὐκ connect closely with the verb), let them marry*. — κρείττον γὰρ ἔστιν . . . πυροῦσθαι (πυρώ), *for it is better to marry* (pres. infin., *to be in the married state*) *than to be inflamed (with lust)*, — not implying a choice between two evils, but a choice of that state which is not sinful (verses 28, 36) in preference to one that is sinful (Matt. 5. 28).

Vv. 10-11. τοῖς δὲ γεγαμηκόσιν κτέ., *But to those who have been married* (including both sexes, and having in mind those who were members of the church) *I give charge, not I but the Lord* (Matt. 5. 32; 19. 9), *that a wife be not separated* (or as mid. *separate not herself*) *from a husband* (χωρισθῆναι fr. χωρίζω). — ἐὰν δὲ καὶ χωρισθῆ, . . . καταλλαγήτω (καταλλάσσω), *but if she shall have been even* (or actually, καὶ *separated, let her remain unmarried, or let her be reconciled to her husband; and* (sc. παραγγέλλω, *I charge*) *that a husband put not away a wife* (ἀφιέναι, *to proceed to put away*, fr. ἀφίημι). The thought is that of desertion on the part of the wife, and an actual sending away on the part of the husband. Both are here forbidden; except for the cause which Paul did not deem it necessary to state, which would be readily understood (παρεκτὸς λόγου πορνείας, mentioned by Matt., but not by Mark and Luke). The principle here stated is substantially the same as that in Matt. 5. 32; 19. 9.

Vv. 12, 13. τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος, *But to the rest* (is understood of those who were married to unbelievers; in distinction from τοῖς γεγαμηκόσιν, verse 10, both parties being believers) *say I* (emphat. posit.), *not the Lord*, i. e. no precept had been given by the Lord on this point. — εἰ τις ἀδελφὸς κτέ., *if any brother has an unbelieving wife, and she is content to dwell with him*. Note the two preps. συν- μετ', lit. *is content together to dwell with him*. This implies unanimity on the part of both. Cf. συνευδοκοῦσιν, Rom. 1. 32. — μὴ ἀφιέτω αὐτήν, *let him not put her away* (or *let him not proceed to put her away*, pres. imperat.). — καὶ γυνὴ εἰ τις ἔχει κτέ., *And a wife, if any one has an unbelieving husband, and he is content to dwell with her, let her not proceed to put away her husband*. I prefer to render γυνή, in verse 13, as in verse 12; also ἀφιέτω, in both verses, should be rendered alike to be true to the original. But how could a wife proceed to put away a husband? It appears that, according to the Greek and Roman laws, the wife as well as the husband had the right to secure a divorce. See Smith's Dic. of Gr. and Rom. Antiqq., art. Divortium and ἀπολείψεως δίκη. It is also quite supposable that she might consult the church, and in concert with them take steps to bring about this end. Such a course, under the condition annexed, the apostle forbids. How important to the stability and welfare of society was the advice which Paul here gives!

V. 14. Introducing the reason for the above precepts, in vv. 12, 13. — ἡγιασται (ἀγιάζω) γὰρ ὁ ἀνήρ κτέ., *For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother.* In what sense sanctified? Certainly not in the sense of being born again, made holy, sanctified in heart; since that would contradict the idea ἄπιστος. The simplest explanation is found in the const. ἐν w. the dat., from which the verb cannot be logically separated: thus, sanctified in the wife, sanctified in the brother; i. e. in this relation, in this sphere, sanctified; implying what we all believe, that the relationship is a sacred one, differing from every mere human contract or partnership, and having the divine sanction. Thus it may be said even of the unbeliever, that he is consecrated to a sacred union, one of divine appointment. This is what the words assert and this is all which they assert. This use of the words ἅγιος and ἀγιάζω is a frequent and familiar Old Test. conception, where the word so often means simply, consecrated to a sacred use. This conception of the marriage relation belonged to Christianity, where either party was Christian, and formed a marked contrast to the loose social morality of all heathen nations. — ἐπέλ ἄρα τὰ τέκνα ὑμῶν κτέ., *since (if that is not so) then are your children unclean (in the Old Test. sense, profane, not consecrated), but now (as the fact actually stands) they are sanctified or holy (in the same sense as the unbelieving father or mother).* The relationship of the parents is sacred, has the divine sanction; the fruits of the union are consequently sacred (ἅγια). Very much has been written on this verse, which is entirely irrelevant and foreign to the meaning.

V. 15. εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω, *But if the unbelieving (the one who is without Christian faith, — ἄπιστος, fr. a priv. and πίστις, faith) withdraws, separates, himself, let him continue separated (pres. imperat.). — οὐ δεδούλωται (emphat. posit.) ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις, the brother or the sister is not bound as a servant, is not made a bond-servant for life (δοῦλος), in such circumstances (in solchen Fällen, Luther).* In connection with this statement of the apostle, the important question has arisen and been much discussed whether a person thus separated is at liberty to marry again. Apparently, the majority answer this question in the affirmative. If all obligation is absolved if the marriage bond is effectually broken, the person thus left alone is practically in the condition contemplated in Gen. 2. 18: *It is not good that the man should be alone.* Meyer says, "It may be inferred that, as in Paul's view mixed marriages (the marriage of a believer with an unbeliever) did not come under Christ's prohibition of divorce, so neither would he have applied the prohibition of re-marriage, in Matt. 5. 32, to the case of such unions." Macknight remarks: "The Apostle had declared (verse 11) that the married party who maliciously deserted the other was not at liberty to

marry during the other's life. He here declares that the party who was willing to continue the marriage, but who was deserted, notwithstanding a reconciliation had been attempted, was at liberty to marry. And his decision is just; because there is no reason why the innocent party, through the fault of the guilty, should be exposed to the danger of committing adultery." Dr. Gill remarks, "Desertion in such a case, and attended with such circumstances, is a breach of the marriage contract and a dissolution of the marriage bond, and the deserted party may lawfully marry again." Dr. Hodge presents the same view, and remarks: "This is the interpretation which Protestants have almost invariably given to this verse. It is a passage of great importance, because it is the foundation of the Protestant doctrine that wilful desertion is a legitimate ground of divorce." A contributed article in *The Examiner* some years ago on this subject closes with this very important statement: "Human legislation on this subject is not unfrequently both foolish and wicked. It is in direct violation of God's word. Whatever defeats the great end of marriage, and *nothing else*, is a valid cause of divorce. And this is true of wilful desertion and adultery—just as true of one as of the other." Of the most recent commentators, Bishop Ellicott and Principal Edwards take the same view. The latter speaks thus: "In favor of the view that the Apostle permits the deserted Christian to contract a second marriage are the following considerations: (1) No other explanation does justice to the words *is not enslaved*. . . (2) Equity seems to require that at least a person that has not the power of continence should not be precluded from marrying in a case of final desertion. . . (3) If the desertion is absolute and final, the marriage is *de facto* dissolved. But why is it permitted to a widower to contract a second marriage, if not because death annuls a marriage *de facto*? By parity of reasoning may we not argue that final desertion, as it brings the union to an end actually, leaves the deserted believer free to marry another."

Consult in this connection the excellent note of Bishop Ellicott; see also Rothe, *Theol. Ethik*, §§ 1081, Vol. 5, p. 30 (ed. 2); Martensen, *Chr. Ethics*, Part III. § 19, p. 38 (Trans.); Wordsworth *in loco*.

It may be said that the above interpretation contradicts the teaching of our Lord in Matt. 5. 32. I reply that the teaching of our Lord applies to a totally different act,—that of *putting away* one's wife,—and to a very different state of society, and should not be applied to that which he had not in mind. The forcible, wicked, putting away or desertion of one's partner in life, such as not unfrequently occurs, is in marked contrast with the condition of one who, in spite of all reasonable efforts to prevent a separation, is hopelessly deserted. The $\delta \alpha \nu \iota \sigma \tau \omicron \varsigma$ in verse 15 may apply equally to the unfaithful one in Corinth or in a nominally Christian land; and *the brother or the sister* thus deserted, in any land or

in any age, *is not under bondage* (οὐ δεδούλωται). The principle is a general one, and applies only to the deserted party.

In regard to this entire question in its application to the Christian world of the present day, and especially in America, the truth lies between the extremes. On the one hand, that view of marriage which treats it as a mere civil contract, which may be rightfully dissolved at the pleasure of either party, is opposed to Scripture and ruinous to the best interests of society. On the other hand, the view which has prevailed in the Roman Catholic church, and to some extent among Protestants, forbidding divorce for wilful desertion and a re-marriage, overlooks *the very constitution of man* and oftentimes the necessities of dependent families, and would inevitably lead to that loose private morality which is known to prevail so extensively in Roman Catholic countries. It should never be forgotten that marriage is the divinely appointed safeguard against temptation and scandal (cf. vv. 2, 9), and that the all-wise Creator declared in the very beginning of human history, "It is not good that the man should be alone." This divine statement contains a principle involved in the very constitution of man, not less general and permanent than the institution of the Sabbath.

To the above statements it should, however, in fairness be added that several eminent American scholars have taken a different view of the meaning and application of this passage. Among these may be mentioned President Hovey, President Woolsey (in *The New Englander*, April, 1867), President Strong. — ἐν δὲ εἰρήνῃ κτέ., *But God has called you* (or ἡμᾶς, *us*) *in peace*, i. e. *to live in peace*; not to keep up a constant wrangle by unreasonable efforts to prevent a separation.

Vv. 16, 17. τί γὰρ οἶδας, γυναίκα, εἰ . . . σώσεις; *For what dost thou know* (on this point), or *How dost thou know, O wife, whether thou wilt save thy husband?* — closely connected with the preceding clause. God has called us to live in peace; and this peace should not be disturbed by the continued and abortive effort to live harmoniously with the unbeliever in the vain hope of his conversion. This view of the meaning and logical connection is now generally adopted. Instead of being an argument for continuing together, as many have heretofore understood it, the view of expositors now prevalent is that it is an argument for a peaceful separation. The remainder of the verse is in the same line of thought. — ἢ τί οἶδας, ἄνερ, εἰ κτέ., or *how dost thou know, O husband, whether thou wilt save thy wife?* — εἰ μὴ ἐκάστῳ ὡς μεμέρικεν (μερίζω) ὁ κύριος, κτέ., *Only (εἰ μὴ, if not, except, only, Lat. nisi) as the Lord has imparted (has given a part) to each one, as God has called each one, so let him walk,* — an exhortation to use discretion, and not to give unnecessary occasion to the unbeliever for a separation. — καὶ οὕτως . . . διατάσσομαι, *And so in all the churches I ordain,* — referring to the preceding sentence. It is

noteworthy how careful our Lord and the apostles were to discourage wranglings of every kind, and to encourage quiet and peaceable lives in all godliness and honesty.

Vv. 18, 19. περιτετημένους (περιτέμνω) τις ἐκλήθη (καλέω); μὴ ἐπισπᾶσθω (ἐπισπᾶω), *Was any one called being circumcised? let him not become uncircumcised*, lit. *let him not draw upon himself* (a foreskin). Strange as it may seem, this appears to have been often attempted by a surgical operation. The disgrace of being a Jew, which would appear in their gymnasia and baths, is thought to have led to this. See Dict. of the Bible, art. Circumcision. — ἐν ἀκροβυστία κέκληται τις; μὴ περιτεμησθω, *Has any one been called in uncircumcision? Let him not be circumcised*. ἀκροβυστία, *foreskin*; derivat. uncertain, perh. another form of ἀκροποσθία. The reason for this, which is to be regarded rather as an exhortation than as a command, is found in verse 19, which contains a most important principle. — ἡ περιτομή οὐδὲν ἐστίν, κτέ., *Circumcision is nothing, and uncircumcision is nothing, but a keeping* (or *the keeping*; τήρησις may be made definite by the limiting gen.) *of God's commandments* (sc. *that is everything*, — τὰ πάντα ἐστίν; for the suggested ellipsis cf. ch. 3. 7, note). With the statement here cf. Rom. 2. 25; Gal. 5. 6.

Vv. 20, 21. ἕκαστος . . . μενέτω, lit. *Each one, in the calling in which he was called, in this let him remain*. Few persons who read this sentence in the English translation would understand the word *calling* in any other sense than *vocation in life, occupation*. This sense suits the connection; and I am by no means so certain as the expositors for the most part seem to be that κλήσις is not used in this sense. Luther renders it, *Ein jeglicher bleibe in dem Beruf, darinnen er berufen ist*; Martin, *Que chacun demeure dans la condition où il était quand il a été appelé*. Both of these signify *calling in life, occupation, or condition*. It is, however, by the expositors generally explained as meaning *the divine calling or invitation*; thus, *Let each one in the (sphere of the) divine calling, in which (or with which) he was called, in this remain (be steadfast)*. — δούλος ἐκλήθη; μὴ σοι μελέτω, *Wast thou called being a bondservant? let it not concern thee, or give thee concern*. — ἀλλ' εἰ καὶ δύνασαι κτέ., *but if thou art able also to become free*; if two conditions in life are at your option, — servitude and freedom. — μᾶλλον χρῆσαι (1st aor. mid. imperat. of χρᾶμαι), *rather (in preference) use (freedom)*; w. χρῆσαι, sc. ἐλευθερία. With this interpretation the sense of the verse is, *If thou wast called being a bond-servant, don't be troubled at your condition in life; but if thou art able (not only to continue as a bond-servant but) also to become free, then make use of the opportunity to become free*. So Erasm., Luther, Calvin, Beza, Hodge, et al. Many, however, supply with χρῆσαι the idea δουλεία, *servitude*, — *continue as you are, a bond-servant, even if freedom is offered to you!* So Alf., Ell., De Wette, Meyer, et al.

V. 22. ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος κτέ., (Freedom is in itself better than servitude,) *For the bondservant called in the Lord is the Lord's freeman*; (yet if still a bondservant in the worldly condition, be comforted by the reflection,) *likewise the freeman (who is) called is a bondservant of Christ*. The object of the verse, while encouraging a love of freedom, is to inspire the feeling of contentment. The difference between the two positions in this earthly life is not to the Christian of the highest importance. To him it may be said, εἰ σῶμα δούλον, ἀλλ' ὁ νοῦς ἐλεύθερος, *If the body is a bondservant, yet the mind is free*. Soph., *Fragm.* 677, *Dind.*, cited by Meyer. The difference between ἀπελεύθερος and ἐλεύθερος is well expressed by the two words *freedman* and *freeman*.

Vv. 23, 24. τιμῆς ἠγοράσθητε· cf. ch. 6. 20, note. — μὴ γίνεσθε δούλοι ἀνθρώπων, *Do not become bond-servants of men*. The first clause of the verse is presented as a strong reason for the exhortation in the last clause. Ye are by virtue of the purchase and of the price paid for you the bond-servants of Christ; enter voluntarily into no other bondage. — ἕκαστος ἐν ᾧ ἐκλήθη . . . παρὰ θεῷ, *Let each one, in the position in which he was called, brethren, in this remain with God*. Here we have the general exhortation to contentment, above given, repeated; with the important addition παρὰ θεῷ, in the emphatic place in the sentence. I understand παρὰ, with θεῷ, in the ordinary sense of παρὰ w. the dat., *by the side of, near, close to*; as we often say in our religious conversation, “near to God.” Surely, the reflection that God is at our side, that we are close to Him, is the very strongest motive to contentment, to a quiet and peaceable life. In this frame of mind, the 23d Psalm must have been composed, — “The Lord is my shepherd,” etc.

Vv. 25, 26. Περὶ δὲ (indicating the transition to a new subject) τῶν παρθένων, *Now concerning virgins (or unmarried persons)*. Commentators are not agreed as to the meaning of this word here. It is difficult and not necessary to decide positively; yet what follows seems to indicate that the unmarried of both sexes are meant here by παρθένων. Cf. *Apoc.* 14. 4; L. and Sc., παρθένος. — ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ κτέ., *I have not a commandment of the Lord, but I give (my) judgment (a definite and decided opinion)*. — ὡς ἠληθμένος (ἐλεέω) κτέ., *as having had mercy shown me by the Lord (so far as) to be worthy of confidence: πιστός, trusted, worthy to be trusted, worthy of confidence*; used here in the ordinary classic sense. — νομίζω οὖν τοῦτο καλὸν ὑπάρχειν κτέ., *I think, therefore (introducing the statement of his opinion, γνώμην), that this is good (or honorable) on account of the present distress (the existing constraint, i. e. owing to the peculiar and trying situation of the church in Corinth at that time)*. — ὅτι . . . εἶναι (explanatory of τοῦτο), *that it is good for a man (ἀνθρώπων, comm. gender) to continue as he is*; lit. *to be thus*; as above suggested, *unmarried*; or perhaps in a more general sense, *to con-*

tinue as he is, whether married or unmarried. "This better suits the context." Poor. εἶναι, pres. infin., to continue to be. Note carefully that this advice is given on account of the present distress; not by any means (as Paul's entire argument has often been misused) for an encouragement, or exhortation, to celibacy under other circumstances and in general.

V. 27. δέδεσαι (δέω) γυναικί; μὴ ζήτηί λύσιν. *Art thou (or hast thou been, perf. pass.) bound to a wife? do not seek a separation (lit. a loosing).* This further statement of Paul's γνώμην is important in connection with verse 26, to guard against any possible misunderstanding. — λέλυσαι ἀπὸ γυναικός; *Art thou (or hast thou been) loosed from a wife?* This is properly spoken of those who have been married; such is the exact meaning of λέλυσαι, cf. λύσιν, but it may include in principle those who have never been married. — μὴ ζήτηί γυναίκα, *do not seek a wife.* This also is to be understood in connection with διὰ τὴν ἐνεστῶσαν ἀνάγκην, verse 26.

V. 28. ἐὰν δὲ καὶ γαμήσῃς (γαμέω), *But if also thou shalt marry (or shalt have married.* Winer, § 42, 3. b, page 307): καὶ denotes the choice between the two conditions of remaining single and of marrying. Cf. καὶ before δύνασαι, verse 21, note). — οὐχ ἥμαρτες (ἁμαρτάνω), *thou hast not sinned, or thou didst not sin (in marrying).* The close connection of this sentence with the preceding — λέλυσαι κτέ. — certainly allows a second marriage to one who is "loosed from a wife." The only question is, when in the scripture sense one is actually thus "loosed." Bloomfield suggests that there may have been among the Corinthians persons like those spoken of in 1 Tim. 4. 3, "forbidding to marry." — καὶ ἐὰν γήμη (γαμέω, 1st aor. ἐγάμησα or ἔγημα, both forms in this verse. Cf. verse 39, γαμηθῆναι, aor. pass.) ἢ παρθένος, οὐχ ἥμαρτεν, *and if the virgin (or a virgin, generic article) marry, she has not sinned (or as above, did not sin, in so doing).* — θλίψιν δὲ . . . οἱ τοιοῦτοι, *but such persons (i. e. those who are married) will have tribulation (or affliction) in the flesh; i. e. in worldly relations; referring to the far greater anxiety and trouble respecting food, clothing, etc., experienced in times of disaster and persecution by those who have families dependent on them.* — ἐγὼ (emphat.) δὲ ὑμῶν φείδομαι (conative), *but I (in offering the above advice) am seeking to spare you (i. e. to spare you worldly trouble).*

Vv. 29-31. Introducing a consolation, which Christians in times of trouble and distress may always, in every age, receive. — τοῦτο δὲ φημι . . . συνεσταλμένος ἐστίν (συστέλλω), *But this (pointing to what follows) I affirm, brethren, the time (ὁ καιρὸς; not the generic word ὁ χρόνος, but specific, the particular time, the definite time, — of trial and danger and suffering: the leading thought in this connection) is shortened, is every brief.* That ὁ καιρὸς means "the time till the second, or final, coming of Christ," "the time up to the παρουσία," as Alf., Meyer, et al. explain it, I cannot think; I cannot for a moment suppose that Paul was so much

mistaken. He himself in 2 Thess. ch. 2, indicates a very different expectation. I understand it to mean the time up to the event mentioned in John 14. 3, when Christ will come and call each believer home to himself. So Calvin, Estius, and many others. Cf. ch. 4. 5, note. — τὸ λοιπὸν ἵνα . . . ᾧσιν, κτέ., in order that henceforth both those who have wives may be as if not having (them), and those who weep as if not weeping etc. This const. of τὸ λοιπὸν, placed before ἵνα for emphasis (prolepsis), is now generally preferred; yet some place a colon after λοιπὸν and connect it w. ἐστίν. — the time is short henceforth; that etc. The leading thought of the verse is, all the conditions in life are so very transitory that we should most carefully avoid giving them undue importance. — οἱ ἀγοράζοντες ὡς μὴ κατέχοντες (with this compare the thought in 2 Cor. 6. 10), and those who buy, as if not possessing (that which they buy). — καὶ οἱ χρώμενοι τὸν κόσμον . . . καταχρώμενοι, and those who use the world (i. e. all which they possess and enjoy in the world) as if not using it fully (cf. Lex. Th. καταχράομαι); may perhaps mean, as if not using it with any certainty, as if not having any secure use of it. See L. and Sc., κατὰ in compos. IV: χράομαι w. the acc., only here in N. Test.; not in classic Greek, and seldom in later Greek: yet κατα-χράομαι is found w. the acc. in classic usage; and the proximity of this word may have led to the use of κόσμον, st. κόσμῳ, in this sentence. — παράγει γὰρ τὸ σχῆμα κτέ., for (introducing the reason for the foregoing; viz. the transitoriness of all earthly things) the fashion (not fashion in the ordinary sense of the word, but the present shape or condition of things) of this world is passing by, is transitory. On the difference between αἰὼν and κόσμος, see ch. 3. 18 and 19, notes.

Vv. 32, 33. θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι, *But I wish you to be free from (worldly) care, or anxiety.* Cf. Matt. 6. 25, μὴ μεριμνᾶτε, *be not anxious.* Note that Paul here again states the reason for his advice to remain single, as in verse 26, on account of the present distress. His advice should never be considered independently of the circumstances, as has often been done. Cf. verse 28, ἐγὼ . . . φείδομαι. — ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ (ἀρέσκω) τῷ κυρίῳ, *He who is unmarried has a care for the things of the Lord, how he may please etc.* Other cares and anxieties do not thrust themselves upon him, as upon one who has a family to provide for. Cf. verse 28, note on θλίψιν τῆ σαρκί. — ὁ δὲ γαμήσας κτέ., *But he who has married has a care for the things of the world, how he may please his wife,* i. e. in times of distress, such as existed then in Corinth. Certainly, in the ordinary conditions of society, this does not hold good. The great majority of our most active Christian workers at the present day, both in this country and in heathen lands, are married. Paul also knew many such; for example, Aquila and Priscilla.

V. 34. *καὶ μεμέρισται (μερίζω) καὶ ἡ γυνὴ καὶ ἡ παρθένος, And (the same truth which holds good of the man who is married and of him who is unmarried, holds good of the married woman and of the virgin) there is a difference between etc.* With the punctuation and reading of Tisch., Alf., et al., the exact const. seems to be, *And both the wife has taken her separate part, or lot, and the virgin.* The remainder of the verse describes what these separate lots are. The rendering, *And there is a difference also,* would suggest the Greek, *καὶ μεμέρισται δὲ κτέ.* — ἡ ἄγαμος (adj. of two endings) *μεριμνᾷ τὰ κτέ.*, *She who is unmarried has a care for (or is careful for) the things of the Lord, that she may be holy both in body and in spirit: but she who has married has a care for the things of the world, how she may please her husband.* The punctuation of W-H., placing a period after *μεμέρισται*, and reading *καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἢ ἁγία κτέ.* would lead to the following rendering of vv. 33, 34; *but he who has married has a care for the things of the world, how he may please his wife, and is divided, or distracted, i. e. between religious and domestic duties. Both the woman who is unmarried (who is without a husband) and the virgin cares for the things of the Lord, that she may be holy etc.* It is very difficult to decide upon the exact reading and punctuation; but the general statement is not doubtful.

V. 35. Paul again takes pains to qualify and explain the character of his advice on this very important subject. — *τοῦτο δὲ . . . λέγω, And this (referring to what is said in vv. 26-34) I say for (with a view to) your own profit, lit. the profit of you yourselves.* — *οὐχ (sc. λέγω) ἵνα . . . ἐπιβάλλω (2 aor. subjunc. act. ἐπι-βάλλω), not that I may cast a noose upon you,* — a figure borrowed from the practice of casting a noose upon game in hunting. — *ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον (εὐ, παρά, ἔδρα) . . . ἀπερισπάστως (α priv. περί, σπάω, to draw), but for that which is becoming (that which is decent, orderly) and (for) constant waiting on (or for a sitting beside) the Lord without distraction.* These words are perhaps best illustrated in Luke 10, 39, 40, in the narrative of Martha and Mary.

V. 36. *εἰ δέ τις ἀσχημονεῖν . . . νομίζει, But if any man thinks that he is acting in an unbecoming manner towards his unmarried daughter (his virgin); i. e. by withholding his consent to her marriage, thus perhaps exposing her to sin with her lover.* — *ἐὰν ἢ ὑπέρακος, if she be of marriageable age (ὑπέρ, beyond, past; ἀκμή, the culminating point, the point when one reaches the period of full manhood or womanhood), or if she be of full age.* Alf., Poor. I prefer this to the rendering, *if she be past the flower of her age.* Plato, *Repub.* places the ἀκμή of woman at twenty. — *καὶ οὕτως ὀφείλει γίνεσθαι, and if (sc. εἰ) it ought to take place thus (i. e. that the daughter marry).* — *ὁ θελεῖ ποιεῖτω, let him (the father)*

do what he will, what he wishes, let him act according to his best judgment (νομίζει). The authority in this matter, according to law, vested with the father. — οὐχ ἁμαρτάνει, γαμέτωσαν, *He does not sin (in so doing), let them (the daughter and her lover) marry.* The construction in this verse is somewhat difficult, and some points in it have often been misunderstood.

V. 37. ὃς δὲ ἔστηκεν . . . ἑδραῖος, *But he who stands firm in his heart (having no inward misgivings).* — μὴ ἔχων ἀνάγκην, *not having any necessity*, like the man just mentioned in verse 36, εἰ δὲ τις . . . νομίζει, *the man who has reason to fear some disgrace.* — ἐξουσίαν δὲ ἔχει κτέ., *but has full authority (not conditioned by any outward circumstances) concerning that which he has willed, or wished (note the exact force of the ending -μα).* — καὶ τοῦτο κέκρικεν (κρίνω) κτέ., *and has decided this matter in his own heart (bear in mind that the legal authority was vested in the father), to keep his own unmarried daughter.* — καλῶς ποιήσει (the number of conditions preceding this statement is remarkable), *will do well, will do what is honorable.* This would be in opposition to the prevailing views of the time, but agrees with verse 34. The reading τοῦ τηρεῖν, *in order to keep*, is not adopted by Tisch. or W-H.

V. 38. ὥστε (followed by the indic. here), *Wherefore*, — a conclusion fr. vv. 36, 37. — καὶ ὁ γαμίζων κτέ., *both he who gives in marriage his own unmarried daughter does well, or does what is honorable; and he who does not give (her) in marriage will do better, or will do what is more honorable (in view of the existing state of things in Corinth).* His conduct is more generous and honorable, in that he remains responsible for her support, instead of relieving himself of what might be regarded as a financial burden and casting it upon another. Note γαμίζω, *to give in marriage; γαμέω, to marry.*

Vv. 39, 40. Respecting a second marriage; perhaps in answer to a question from the church. — γυνὴ δέδεται (sc. τῷ ἀνδρὶ) . . . ζῆ (pres. indic. of ζάω) ὁ ἀνὴρ αὐτῆς. *A wife is bound (to her husband) as long a time as her husband lives; — ἐὰν δὲ κοιμηθῆ (1 aor. pass. subjunc. of κοιμάω) ὁ ἀνὴρ, but if her husband have fallen asleep (often, as here, spoken of the sleep of death).* — ἐλευθέρα ἐστίν . . . γαμηθῆναι (γαμέω), *μόνον ἐν κυρίῳ, she is free to be married to whom she will, only in the Lord.* A second marriage, then, after the death of the first husband, is conceded to be lawful and proper under one condition. What is that condition? Does it mean only to a professing Christian? Alf., Meyer, and many others answer this question in the affirmative. But a professing Christian in the established churches of Europe, — Germany, France, England, etc., — where every man, if not a public criminal, is a member of the church, means something very different from a professing Christian in most of the churches of this country. The majority of commen-

tators, however, — Chrys., Calvin, Beza, Ewald, Edwards, et al., — understand *in the Lord* to mean *in the spirit of a Christian*. She is free to act in so far as her marriage does not interfere with the Christian life. The expression *μόνον ἐν κυρίῳ* is to be connected closely with *ἐλευθέρα ἐστίν*, she is free in this matter, only she must act as a Christian woman, must enter into no matrimonial alliance which will be an obstacle in the way of Christian duty. Cf. *ἐν κυρίῳ*, Eph. 5. 22, 24; 6. 1; Col. 3. 18, notes on all these passages. — *μακαριωτέρα δὲ ἐστίν, ἐὰν οὕτως μείνη (μένω)*, *But she is happier (cf. verse 34), if she remain thus (as she is, i. e. unmarried)*. — *κατὰ τὴν ἐμὴν γνώμην*, *in (lit. according to) my judgment, my decided opinion*. Note that the apostle lays no claim to an infallible judgment in this matter. — *δοκῶ δὲ κἀγὼ . . . ἔχειν*, *and I also (as well as the other teachers in Corinth) think that I have the Spirit of God*; and hence am able to pronounce a correct judgment. *δοκῶ, I think, seem, mihi videor*. Cf. ch. 4. 9, note. Less confident than *νομίζω*, vv. 26, 36.

CHAP. VIII. On the eating of meats offered to idols. This is perfectly proper for those who have the right views of idols (vv. 1-6). But for the sake of those who are weak in the faith, if they are made to stumble, it is a duty to refrain (vv. 7-13).

V. 1. *Περὶ δὲ (transitional. Cf. ch. 7. 1) τῶν εἰδωλοθύτων κτέ., Now concerning the things sacrificed to idols*. Only portions of the victims thus sacrificed were actually burned upon the altars; other portions were consumed by the priests; and others still were sold in the markets. Feasts were made, sometimes in the idol-temples (verse 10), sometimes in private houses (ch. 10. 27, ff.), on the portions not actually burned on the altars. — *οἶδαμεν . . . ἔχομεν, we know, (we feel assured) that we all have knowledge (definite knowledge)*; *πάντες* would naturally include Paul and those to whom he was writing. The sentence seems to contain a degree of irony, pointing to the conceit of knowledge without the reality; and what follows is in keeping with this. Some, however, understand *πάντες* to include all Christians. So Chrys., De Wette, Alf., et al. — *ἡ γνώσις φυσιοῦ* (note the asyndeton. This clause begins, according to the pointing of Tisch., W-H., Alf., Meyer, et al., a parenthetical statement, which extends to verse 4. The R. V. places a colon after "idols;" thus beginning the parenthesis with *we know*, i. e. with *οἶδαμεν*), *ἡ δὲ ἀγάπη οἰκοδομεῖ, Knowledge puffs up, but (Christian) love builds up*. Knowledge, science, in itself alone, *puffs up*. Has this ceased to be true in our day? The so-called scientist, without Christian love, is well described in verse 2. The two words *φυσιοῦ* and *οἰκοδομεῖ* form a marked contrast, — *φυσιοῦ* (L. and Sc. *φυσιοῦμαι* and *φυσιάω*) *to puff up, to blow, to snort*; *οἰκοδομεῖ*, *to build a substantial edifice*.

Vv. 2, 3. εἴ τις δοκεῖ ἐγνωκέναι τι, οὐπω κτέ., *If any one seems to have known something, to have acquired a definite knowledge of something as a finished action (perf. tense), not yet has he known (or does he know) as he ought to know; his knowledge is still far from complete.* These sentences seem to be thrown in as a caution against conceit, and to exalt Christian love; ἔγνω may be rendered as gnomic (in the pres. tense), or as perf. — εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται (γιγνώσκω) κτέ., *but if any one loves God (the thought here occurs to the mind, — this one has some knowledge of real value, such as he ought to have; but the writer suddenly changes the form of expression and introduces a much more rapturous thought), this one has been known (or is known) of him.* Cf. Gal. 4, 9, νῦν δὲ γινόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, *but now having known God, nay rather having been known of God,* the latter clause indicating something higher and more desirable; also 2 Tim. 2, 19, ἔγνω κύριος τοὺς ὄντας αὐτοῦ, *the Lord knoweth those who are his,* knows them as his children, knows that they have filial love, — the ἀγάπη here spoken of.

V. 4. περὶ τῆς βρώσεως οὖν (resumes the thought broken off in verse 1) κτέ., *Concerning therefore the eating of things sacrificed to idols,* — a fuller expression of περὶ τῶν εἰδωλοθύτων, verse 1. — οἶδαμεν ὅτι κτέ., *we know (we feel assured) that there is no idol, or that no idol is (anything) in the world, and that there is no God but one.* This const. of οὐδὲν εἶδωλον corresponds to οὐδεὶς θεός. So R. V., Alf., Ell., Meyer, Kling. The const. *an idol is nothing*, making οὐδέν a predicate substantive, st. attributive adj., conveys the same idea and has been preferred by many; εἰ μὴ, *but, except*, a frequent N. Test. use.

Vv. 5, 6. Explanation and confirmation of οὐδὲν εἶδωλον . . . εἰ μὴ εἶς in verse 4. — καὶ γὰρ εἴπερ (each word has its usual force; καὶ connecting the sentence, γὰρ introducing the reason for the foregoing statement, εἰ conditional, πέρ intensive, — not easily rendered with exactness into English) εἰσὶν λεγόμενοι θεοὶ κτέ., *For if actually there are gods so-called, whether in heaven or upon earth (such as are mentioned in the Grecian and Roman mythology). — ὡσπερ εἰσὶν θεοὶ πολλοὶ κτέ., as actually there are gods many, and lords many; i. e. beings, good and bad, superior to man in power and intelligence.* Thus in Deut. 10, 17, we find the same thought: *For the Lord your God, he is God of gods, and Lord of lords.* Cf. also Ps. 136, 2, 3. Such is the interpretation of Alf., Ell., Meyer, Hodge, Poor, et al. Many others, however, understand the sentence thus: *For even though there are gods so-called whether in heaven or upon earth; as there are gods (so-called; i. e. imaginary gods) many and lords many.* The first interpretation adheres most closely to the Greek. — ἀλλ' ἡμῖν εἰς θεὸς ὁ πατήρ, κτέ., *yet to us (emphat.) there is one God, the Father* (not only the father of our Lord Jesus Christ, but *our* Father,

our heavenly Father). — ἐξ οὗ . . . εἰς αὐτόν, *from whom* (as the source, the creator) *are all things and we into* (or *for*) *him*; ἐξ, *the source*; εἰς, *the end in view, the goal*, — the beginning and the end. Cf. ἐκ πίστεως εἰς πίστιν, Rom. 1. 17, note. — καὶ εἰς κύριος (begins a const. parallel to εἰς θεὸς κτέ.) Ἰησοῦς Χριστός, *and one Lord, Jesus Christ*. These were accepted truths in every Christian church, and needed only to be stated in order to remind the Corinthians of the utter nothingness of all idols. — δι' οὗ . . . δι' αὐτοῦ, *through whom are all things, and we through him*, — carrying out the conception of Christ as the one through whom the Father created all things (cf. John 1. 3; Col. 1. 16; Heb. 1. 2), and through whom as our mediator we approach the Father and are spiritually created anew. Cf. 2 Cor. 5. 17; Eph. 2. 10. The conclusion from all this is, that the eating of meats offered to idols is in itself not wrong, if the right view of idols is steadily kept in mind; but only under this condition. Hence it was of great importance to state what follows in verse 7. No doubt, it was with this idea in mind that the council in Jerusalem passed the resolution mentioned in Acts 15. 20. That Paul did not, however, consider this resolution in all its particulars permanently binding appears in this connection and is a noteworthy fact.

V. 7. ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις, *But not in all men (is there) the definite knowledge* (of which we are speaking). — τινὲς δὲ τῇ συνηθείᾳ κτέ., *but some* (even of those who have professed to be Christians) *from their acquaintance until now with the idol, or from their being accustomed until now to the idol, eat* (the flesh) *as something sacrificed to an idol, i. e. with a recognition of the idol.* — καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται, *and their conscience being weak, or since it is weak, is defiled, is debauched*. All this would be true of those who had been converted from heathenism, but not of the Jewish converts. It was of the utmost importance to guard against this recognition of the idol.

Vv. 8, 9. βρῶμα δὲ ἡμᾶς κτέ., *But anything eaten, food, will not commend us to God, or will not affect our relations to God* (so Alf., Ell., Meyer, Kling, et al. understand the force of παραστήσει); *neither if we eat are we the better, nor if we refrain from eating are we the worse*. The order of these conditional sentences is usually reversed. So W-H., Alf., Meyer, R. V., et al. The thought is, there is no moral quality either in eating or in refraining from food. That is a fact conceded, but must ever be considered in close connection with the warning in verse 9. — βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη κτέ., *But beware lest in any way this your authority, your right, become a stumbling-block to the weak*. ἐξουσία akin to ἔξεστι, *it is permitted*. We have in this verse a principle of great importance and of frequent application. Though the eating of meats sacrificed to idols is not a practical question with us, yet there are many other questions of a similar character (at least involving the same gen-

eral principle), and we should ever bear in mind the same caution, — not to use our own liberty in such manner as to lead others into sin or expose them to temptation.

Vv. 10, 11. The same principle illustrated and confirmed. — *ἐὰν γάρ τις ἴδῃ σὲ . . . κατακείμενον*, *For if any one* (referring particularly to the one whose conscience is weak) *see thee, the one having definite knowledge, reclining (at a table) in an idol's temple; thus partaking in the temple of the meat which had been sacrificed to an idol.* It seems surprising that a Christian man would go so far as this. Such an example would certainly be likely to prove a *πρόσκομμα* to many. *εἰδωλεῖον*, or *εἰδωλίον*, found only in later Greek; used perhaps to avoid applying so sacred a word as *ναός* or *ιερόν* to an idol's temple. — *οὐχί* (the stronger form of the neg., anticipating emphatically an affirmative answer) *ἢ συνείδησις αὐτοῦ . . . οἰκοδομηθήσεται* (*οἰκοδομέω*) *εἰς κτέ.*, *will not (surely) his conscience, since he is weak, or if he is weak (R. V.), be emboldened (or be built up and made firm) to eat* (pres. infin., denoting something continued or repeated, *to eat habitually*) *the things which have been sacrificed to idols; εἰς τὸ . . . ἐσθίειν*, (*to enter*) *into the eating habitually etc.* — *ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῆ γνώσει*, *For he who is weak is being ruined, is led on the way to ruin, in* (“as the element in which,” Alf.) *thy knowledge.* Cf. Rom. 14. 15, note. — *ὁ ἀδελφός . . . ἀπέθανεν* (*ἀποθνήσκω*), *he, — the brother for whom (on account of whom) Christ died.* A most touching suggestion! Cf. again Rom. 14. 15, note. The theological question may arise here, Can the brother for whom Christ died be ruined so as to be finally lost? In answer to this question note again the force of the pres. tense. Although when on the road to complete ruin he may, and will, as many of us believe, be rescued by divine grace, yet how much he may be harmed, how much may be taken from the joys of Heaven, who can tell? How much meaning there may be in ch. 3. 15, no one can now fully comprehend.

Vv. 12, 13. *οὕτως δὲ κτέ.*, *And thus* (in the manner above described) *while sinning against the brethren and smiting their conscience which is weak, or when it is weak, ye sin against Christ, — the most touching consideration of all.* Note the metaphor in *τύπτοντες*. *smiting, striking*; denoting the barbarous cruelty of the act. — *διόπερ*, *Wherefore*, in view of all these considerations, introducing the noble and fixed resolution of Paul himself. — *εἰ βρῶμα σκανδαλίζει . . . οὐ μὴ φάγω* (aor. subjunc. of *ἐφαγον*, pres. *ἐσθίω*) *κρέα* (neut. plur. fr. *κρέας*) *εἰς τὸν αἰῶνα*, *if anything eaten causes my brother to stumble, I certainly will not eat meat ever in the future.* Note the force of the double neg. *οὐ μὴ*, Good. § 257; H-A. 1032. *βρῶμα*, *food* in general; *κρέα*, *meat, flesh*. It is not necessary to assign to *εἰς τὸν αἰῶνα* here any other than its ordinary meaning.

The emphasis of the whole statement is noteworthy. With the thought cf. Rom. 14. 20, 21. — ἵνα μὴ . . . σκανδαλίσω, *that I may not cause my brother to stumble* (as I should run the risk of doing, if I should knowingly eat the things sacrificed to idols). Note the emphatic repetition of τὸν ἀδελφόν μου: also the difference between σκανδαλίξει, pres. tense, a continued or repeated action, and σκανδαλίσω, aor. subjunc., a simple occurrence of the action, even in a single instance.

CHAP. IX. Paul illustrates his spirit of self-denial by referring to his rights as an apostle, and to the fact that he did not avail himself of them, but for the sake of Christ and for the salvation of men adapted himself to the most varying situations (vv. 1-22). The example of those who run in the race-course and of the athlete to be imitated. Their reward and that of the Christian contrasted (vv. 23-27).

V. 1. Οὐκ εἰμι ἐλεύθερος; κτέ. (note the neg. οὐκ, οὐχί (emphat.), οὐ, suggesting an affirmative answer to all these questions), *Am I not free* (cf. verse 19)? — i. e. independent of men, — so that the resolution in ch. 8. 13 was wholly voluntary. *Am I not an apostle?* i. e. not only free, but possessing authority. — οὐχί . . . ἑώρακα (Att. ἐώρακα, fr. ὁράω); *Have I not seen Jesus our Lord?* said in proof of his divine appointment as an apostle. Any reference to his having seen Christ in the flesh, as has been inferred from 2 Cor. 5. 16, would here be irrelevant. He had seen *the glorified* Jesus and received a commission from him on the way to Damascus (Acts, chapters 9. 22. 26; 1 Cor. 15. 8: cf. also Acts 18. 9; 2 Cor. 12. 1 ff.). — οὐ τὸ ἔργον μου κτέ., *Are not ye my work in the Lord?* — a further and substantial proof of his apostleship. ἐν κυρίῳ (emphat. posit.) connect in thought with the entire question, and not simply with τὸ ἔργον μου.

Vv. 2, 3. εἰ ἄλλοις οὐκ εἰμι ἀπόστολος (note again the neg. οὐκ in a condition, — joined closely with the verb), κτέ., *If to others I am not an apostle, yet at least to you I am.* His apostleship had been questioned by an influential party in Corinth. — ἡ γὰρ (introduces the proof of the foregoing statement) σφραγίς μου . . . ἐν κυρίῳ, *for the seal of my apostleship (my divine commission) are ye in the Lord.* ἡ σφραγίς, *the impression of a seal, the outward sign which warrants and secures anything.* Cf. Rom. 4. 11; 2 Tim. 2. 19. Often in Rev. — ἐν κυρίῳ as in verse 1. Connect with the whole clause ἡ σφραγίς κτέ. — ἡ ἐμὴ ἀπολογία . . . αὕτη (note the asyndeton, — an emphatic statement added closely to the preceding; the emphatic words at the beginning and end of the sentence). *This* (referring to what precedes, — the fact that you are the seal of my apostleship) *is my defence to those who examine me, who call my apostleship in*

question and put me on trial. I think the reference of *αὐτη* to what precedes is plainer when the sentence is translated in the above order; so B. U., Poor, et al. Many, however, understand *αὐτη* to point to what follows, — so Chrys., Vulg., Luther, O. V., et al., — but the logical connection seems far less intelligible. *αὐτη* is “*predicate, not subject,*” Alf., Edwards; *αὐτη* is “*subject, not predicate,*” Kling, De Wette. It may be viewed either way grammatically.

V. 4. In the same line of thought with verse 1. Verses 2 and 3 form a slight digression, giving the proof of his apostleship. — *μη* (in a question suggesting a negative answer, and not usually rendered into English) *οὐκ* (join closely with the verb) . . . *φαγεῖν* (*ἔσθίω*) *καὶ πειν* (Att. *πιεῖν*, fr. *πίνω*); *Are we without a right to eat and drink?* or *Is it true that we have not a right etc.*; or in still another form, *We are not without a right to eat and drink, are we?* In each form the answer *No!* is suggested (*οὐκ ἔχω, I have not, am destitute of, am without*). It is doubtful whether in using the plural here Paul has in mind others besides himself. *φαγεῖν καὶ πειν*, *to eat and drink*, i. e. at the expense of the churches; not referring here to the Jewish restrictions respecting food, nor to meats sacrificed to idols.

V. 5. *μη οὐκ ἔχομεν* (as in verse 4) . . . *περιάγειν*, *Are we without a right to lead about* (i. e. with us on our missionary journeys, *at the expense of the churches*, — this, and not the question of a right to marry, is the leading thought, as suggested by the connection) *a sister as wife?* His right to have a wife, though not the leading thought, is implied. The Roman Catholic interpretation, that *γυναῖκα* may here mean *a serving-woman*, is contrary to the ordinary usage of the word, and suggests something which would be nothing short of a scandal. It is also opposed to what is implied in Matt. 8. 14. — *ὡς καὶ οἱ λοιποὶ ἀπόστολοι*, *as the rest of the apostles also*. *ἀπόστολοι* here in the wider sense, as Barnabas is included in the argument. This does not necessarily imply that all the apostles excepting Paul and Barnabas were actually married, but only that they had this right, and that many of them had availed themselves of it. — *καὶ οἱ ἀδελφοὶ τοῦ κυρίου*, *and the brethren of the Lord*. I can have no doubt that this is to be taken in its simplest and plainest meaning, — the sons of Joseph and Mary, who were born after our Lord. The best known of these was James, pastor of the church in Jerusalem. Gal. 1. 19; 2. 9, 12; Acts 12. 17; 15. 13; 21. 18. — *καὶ Κηφᾶς*, *and Cephas?* Cf. ch. 1. 12, note. On the general question, *brethren of the Lord*, see Bible Dict., art. Brother.

V. 6. *ἢ μόνος ἐγὼ . . . μη ἐργάζεσθαι*; *Or have I only and Barnabas not a right to refrain from working?* *ἢ* as in ch. 6. 2, 9. *Or* (if you deny the truth of my reasoning, does it really follow that) *we only Barnabas*

and I are without a right etc. Note the negatives οὐκ w. the indic., μή w. the infin. For an account of Barnabas and of his relations to Paul see Bible Dict. It appears that he had adopted Paul's custom of self-support, and that this fact was known to the Corinthians.

V. 7. Three examples from common occupations, showing that the laborer might expect a support from that in which he was engaged. — τίς στρατεύεται . . . ποτέ (emphat. posit.); *Who serves as a soldier at his own expense ever?* ὀψωνίους: see Lex. ὀψώνιον. — τίς φυτεύει κτέ.; *Who plants a vineyard and does not eat the fruit of it?* Note here the acc. τὸν καρπὸν w. ἐσθίει, pres. tense, denoting the beginning and continuance of an action. It does not imply that he completes the action, i. e. that he eats *all* the fruit. In the next clause note a change of construction, — ἐκ w. the gen., presenting the same general thought. No particular stress is to be laid on this change. — ἢ τίς ποιμαίνει ποίμνην (note the alliteration, not easily translated) καὶ . . . οὐκ ἐσθίει; *or who takes the care of a flock (or herd) and does not eat of the milk of the flock?* ποιμαίνω denotes the entire care, not merely the feeding; and ποίμνη signifies either a flock of sheep or of goats, or the two in one flock, or a herd of cattle. The const. ἐκ τοῦ γάλακτος . . . οὐκ ἐσθίει may be suggested by the fact that other articles of food are made of the milk and *eaten*; also by the sale of a portion of these articles the herdsman or shepherd obtains his entire living. All the facts referred to in this verse would be familiar to the Corinthians and very suggestive.

Vv. 8, 9. μὴ (suggesting a negative answer) . . . λαλῶ, *Do I speak these things according to human judgment?* — ἢ (as in verse 6) καὶ ὁ νόμος . . . οὐ λέγει; *or (if I say these things according to human judgment of what is right, is it true that the law is silent on this point?) the law also does it not say these things?* An affirmative answer is suggested by the neg. οὐ. On the difference between λαλῶ and λέγω in N. Test. see Rom. 3. 19, note. The distinction seems by no means so marked as in classic Greek. — ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται (γράφω). (Yes! the law also says these things,) *For in the law of Moses it is written.* There is a degree of solemnity in the form of statement (Meyer). — οὐ κημῶσεις (or φιμῶσεις) βοῦν ἀλοῶντα (ἀλοῶ), *Thou shalt not muzzle an ox while treading out the grain,* — Deut. 25. 4, in the language of the LXX., except κημῶσεις, st. φιμῶσεις. Notice the form of the prohibition, οὐ w. fut. indic.; Winer, § 43. 5, c. — μὴ τῶν βοῶν μέλει τῷ θεῷ; *Is it for the oxen that God cares?* βοῶν, gen. of cause; θεῷ, dat. w. the impers. verb. Note again the force of the neg. μὴ in a question. God does not utter this command because of his care for the oxen, does he? Answer suggested, No! not on that account only or chiefly.

V. 10. ἢ δι' ἡμᾶς . . . λέγει; *or (as we may suppose) does he say this altogether on our account?* — δι' ἡμᾶς γὰρ (confirmatory) ἐγράφη (γράφω),

On our account certainly it was written. The bearing of all this on the argument of the apostle is plain. The word ἡμᾶς has particular reference to Christian preachers (so Chrys., Theoph., Neand., Meyer, Alf., Ell., et al.). — ὅτι ὀφείλει . . . ἄροτριᾶν, *because, or in view of the fact that, he who plows ought to plow in hope.* ἐπ' ἐλπίδι, lit. *upon hope*, as the basis of his action. In Rom. 8. 20 we find the form ἐφ' ἐλπίδι (Tisch.), ἐφ' ἐλπίδι (W-H.). — καὶ ὁ ἄλοῶν . . . τοῦ μετέχειν, *and he who threshes (ought to thresh) in hope of having a share.* See Lex. μετέχω. The reference and application to the Christian laborer is very plain. Is this principle less true now than it was then?

V. 11. Application. εἰ ἡμεῖς . . . ἐσπείραμεν (σπείρω), μέγα (sc. ἐστίν) εἰ ἡμεῖς . . . θερίσομεν (θερίζω); *If we sowed for you things which are spiritual (the vital truths of Christianity), is it a great matter if we shall reap your carnal possessions?* εἰ w. the indic., the supposition of an actual fact; ἡμεῖς, *we*, i. e. Paul and those who were laboring with him. Note the emphatic juxtaposition, ἡμεῖς ὑμῶν, ἡμεῖς ὑμῶν. The argument of this verse is *a majori ad minus*, and must have led the Corinthian Christians to very serious reflection: ὅτι μείζονα λαμβάνουσιν ἢ διδόντες (Chrys.). Note the contrast πνευματικά and σαρκικά, things of *the spirit*, things of *the flesh* (i. e. *food* and what we call "the necessaries of life").

V. 12. Confirmation of the principle from the example of others. — εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; *If others have a share in the authority over you, do not we still more?* Note the emphat. posit. of ἡμεῖς, *we*, i. e. Paul and those who labored with him; ἄλλοι, *others*, referring apparently to those who had entered the field after the departure of Paul, not necessarily meaning the false teachers; ὑμῶν, objective gen. — ἀλλ' οὐκ ἐχρησάμεθα (χράσμαι) κτέ., *But we did not (when we were with you) use this authority.* — ἀλλὰ . . . στέγομεν ἵνα μὴ κτέ., *but we bear all things that we may not cause (lit. give) any hindrance (any obstruction) to the gospel of Christ.* πάντα, *all things*, such as labor, privations, hardships; στέγω occurs but four times in the N. Test. For the various meanings in class. Gr. see L. and Sc.

Vv. 13, 14. Further confirmation of his right to a support; from Jewish customs, and also from a precept of the Lord Jesus. — οὐκ οἴδατε, *do ye not know*, implies a well-known fact. — ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι . . . ἐσθίουσιν; *that those who work at the sacred things (i. e. the priests who discharge their various duties in the temple) eat (of) the things of the sacred place, i. e. the temple?* — οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες . . . συμμερίζονται; (and that) *those who attend at (lit. sit beside) the altar take a share with the altar?* Note the force of the mid. συμμερίζονται, *take to themselves a share, a portion.* — οὕτως καὶ ὁ κύριος διέταξεν (διατάσσω) . . . ζῆν (ζῶ). *So also the Lord ordained, arranged, for those who preach*

the gospel that they should live (lit. to live) by the gospel (or of the gospel). δ κύριος, the Lord, i. e. Christ. Cf. Matt. 10. 10; Luke 10. 7, 8. $\acute{\epsilon}\kappa$ denotes the source, the means by which.

V. 15. From this point to the end of the chapter, Paul speaks of himself, — of his self-denial and devotion to the one great work of preaching the gospel. — $\acute{\epsilon}\gamma\omega$ (emphat.) $\delta\acute{\epsilon}$ οὐ κέχρημαι κτέ., *But I have not used any one of these things*, i. e. the things enumerated above; all that would come under the head of $\acute{\epsilon}\xi\theta\upsilon\sigma\iota\alpha$. Note the emphatic negation, οὐ . . . οὐδενί; also the perf. κέχρημαι, *I have not used* (up to the present time). — οὐκ ἔγραψα δὲ ταῦτα, *And I write not, or I have not written, these things*; ἔγραψα, epistolary aor. Win. § 40. 5, p. 278. — $\acute{\iota}\nu\alpha$ οὕτως γένηται ἐν ἐμοί, *that it may become thus* (as I have above written; namely, that the preachers and teachers of the gospel should receive a support from the churches) *in my case*, lit. *in me*. Cf. ἐν w. dat., Matt. 17. 12; Luke 23. 31 — καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ, *for (it were) good for me to die rather than* —. At this point, the punctuation of W-H., who place a dash after ἢ, thus indicating a sudden break in the sentence, seems the simplest and plainest. — τὸ καύχημά μου οὐδεὶς κενώσει, *My glorying no man shall make void!* This is uttered in the form of a direct sentence (οὐδεὶς κενώσει), and with deep emotion. In reading the entire verse, a pause should be made after the word ἢ, *than*. The Vulg., O. V., B. U., R. V., and most of the other versions, are from the reading $\tau\acute{\iota}\varsigma$ κενώσει, Text. Rec. Alford reads $\tau\acute{\iota}\varsigma$ κενώσει. Tisch., W-II., Tregel., with all the oldest MSS., have οὐδεὶς κενώσει. It must be acknowledged that the reading of the Greek and the construction are not entirely certain. The general thought, however, remains with each of the various constructions substantially the same; namely, I prefer to perish with hunger and want rather than to depart from this my custom of self-support, and thus lose my present ground of glorying. Note the N. Test. use of $\kappa\alpha\upsilon\chi\acute{\alpha}\delta\alpha\mu\alpha\iota$, *to glory, to rejoice*; and of $\kappa\alpha\upsilon\chi\eta\mu\alpha$, *ground of glorying and rejoicing*.

Vv. 16, 17. The reason why he held so firmly to this $\kappa\alpha\upsilon\chi\eta\mu\alpha$. — $\acute{\epsilon}\alpha\upsilon$ ν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα, *For if I preach* (pres. tense, *continue to preach*) *the gospel, I have not* (lit. *there does not exist to me*) *a ground of glorying* (in the faithful discharge of this duty, I find no ground of glorying); *for a necessity is laid upon me* ($\acute{\alpha}\nu\acute{\alpha}\gamma\kappa\eta$ γὰρ μοι ἐπίκειται). — οὐαὶ γὰρ μοί ἐστιν $\acute{\epsilon}\alpha\upsilon$ ν μὴ εὐαγγελίζωμαι, *for woe is to me if I do not preach the gospel*. This clause repeats in still stronger language the idea in the preceding; and the argument is made still plainer in what follows. — εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω. *For if of mine own will* (as a business matter of my own choosing) *I do this* (then, in that case) *I have a reward* (*I have pay*). — εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι, *but if* (I do this) *not of mine own will, I have been intrusted with a stewardship* (*I am in the position of a steward*). I can find in this no ground of

glorying. I can discharge the duties of a steward well, and meet with approval; but nothing more.

V. 18. τίς οὖν μου ἐστὶν ὁ μισθός; *What then is my reward?* The answer to this question lies in what follows. — ἵνα εὐαγγελιζόμενος . . . θήσω κτέ., (*It is*) that, in preaching the gospel, I may make the gospel without expense. — εἰς τὸ μὴ καταχρησασθαι κτέ., so as not to use in full my right in the gospel. He could not consent to place himself in any other relations to the Corinthian church (cf. verse 15); and to him the consciousness that he was giving to them the gospel and winning souls to Christ without a recompense from them was a sufficient reward, and a ground of glorying. Various constructions and interpretations have been put upon this verse; but I think the above follows the Greek closely and presents the argument consistently. Note the grammatical points: τίς, *what*, agrees in gender w. μισθός; ἵνα w. fut. indic. θήσω, st. subjunc.

Vv. 19, 20. In what follows he describes more particularly the character of his work, with the motive which influenced him. — Ἐλεύθερος γὰρ ὢν κτέ., *For* (a confirmation of the last clause, that he did not use in full his right, his ἐξουσία, in the work of preaching the gospel) *being free*, or *though I was free, from all (men), I made myself a bond-servant to all.* — ἵνα . . . κερδήσω (aor. subjunc. fr. κερδαίνω), *that I might gain* (i. e. to Christ) *the more, the greater number* (of them, the persons included in πᾶσιν and πάντων). I cannot understand it to mean, as some do, more than any of the other apostles. Not only does the Greek fail to convey that idea, but it seems inconsistent with the spirit and teaching of Paul. Cf. Rom. 12, 10. — Here follow specifications under the general statement. — καὶ ἐγενόμην τοῖς Ἰουδαίοις κτέ., *And* (καὶ expeget.) *I became to the Jews as a Jew that I might gain Jews.* This sentence has respect to the nationality; the next, to the religious status. In what particulars Paul became as a Jew to the Jews, he does not here tell us. We learn something on this point in Acts 16. 3; 21. 26. — τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, κτέ., *to those who are under the law as under the law, though not being myself under the law, that I might gain those who are under the law.* What Paul meant by the declaration that he was not under the law, appears in his epistles to the Galatians and to the Romans. See especially Gal. 2. 19 ff. For the omission of the art. w. νόμον, see Winer, § 19, p. 123. Of course, the Mosaic law with all its attendant ceremonies is here meant.

V. 21. Further specifications. — τοῖς ἀνόμοις ὡς ἄνομος (sc. ἐγενόμην) μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔνομος Χριστοῦ, *to those who are without the law* (i. e. to the Gentiles, who were without the Mosaic law, *as without the law* (i. e. not following the Jewish observances of feasts, fasts, etc.), *though not* (lit. *not being*) *without the law of God* (i. e. not without the spiritual, or moral, law of God, which is universal and eternal in its re-

quirements), *but in the law of Christ*. Our Lord himself pointed out and sanctioned that which is eternal and spiritual in the law: Matt. 22. 37-40; Mark 12. 28-31; Luke 10. 25-27. Cf. Rom. 13. 9, 10; Gal. 5. 14; 6. 2. The genitives θεοῦ and Χριστοῦ may be viewed as objective with the adjs. ἄνομος and ἔννομος; thus, *not being without the law in relation to God, but in the law in relation to Christ*. This verse is usually rendered, *To those who are without law, as without law etc.*, omitting the article throughout the verse; but I much prefer to express the article, not only to make the rendering of this verse correspond to that of the preceding, but especially on account of the idea. The Corinthians, and in fact all the churches to which Paul wrote, were under the Roman Empire, from which the common law of modern nations is chiefly transmitted; and it cannot in truth, in the ordinary sense of the expression, be said that they were "without law." Yet they were, at least the Gentile portion of the church, "without the Mosaic law," as νόμος is usually understood in the N. Test. Luther renders ἔννομος Χριστοῦ, *in dem Gesetz Christi*; Martin, *sous la loi de Christ*, with the article. — ἵνα κερδάνω τοὺς ἀνόμους, *that I might gain those who are without the law*. The subjunc. κερδάνω, here and in the entire connection, rendered *might* etc., like the optat., because dependent on a historic tense (ἐγγερόμην). Note how much less frequently the optat. is used in N. Test. than in Attic Greek. The Attic form of the 1st aor. subjunc., κερδάνω, certainly seems surprising, while κερδήσω occurs so many times in close connection. W-H. read κερδανῶ, fut. indic. after ἵνα, as in verse 18, θήσω; and this is probably the true original intention of the writer, — the fut. indicating more distinctly than the aor. subjunc. an expectation. Bear in mind that the most ancient MSS. are all uncial, hence without the written accents. This word would be ΚΕΡΔΑΝΩ, without accent, and this may be either fut. indic. or Attic aor. subjunc. The Text. Rec. has here κερδήσω, but this is not adopted by any recent critical editor.

V. 22. ἐγγερόμην τοῖς ἀσθενέσιν ἀσθενής, *To the weak I became weak*. "The weak" were those who were yet weak in faith, not strong in Christian character. Cf. ch. 8. 7 ff.; Rom. 14. 1; 15. 1; 1 Thess. 5. 14; Acts 20. 35. I cannot think with Alf. that it refers to "those who had not strength to believe and receive the gospel." — *I became weak*, i. e. I entered into sympathy with them in every possible way. Many a Christian pastor has learned in his own experiences the meaning of this. — ἵνα . . . κερδήσω, *that I might gain the weak*, i. e. that I might win them over to strength of Christian character, to take a decided stand for Christ. — τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω (σώξω). Note the emphatic repetition, πᾶσιν . . . πάντα . . . πάντως. *To all men I have become all things, that by all means I may save some*; σώσω either fut. indic. or aor. subjunc. in form; in meaning does not

differ materially from *κερδήσω*. But what could Paul mean by such a statement as this, — *all things to all men?* Did he with easy conscience, like many in modern times, sacrifice, or bend, Christian principle whenever it seemed to him convenient or from a worldly point of view expedient? Not at all. The Corinthians knew him too well to understand him in this way. They knew full well that he never from any worldly motive would swerve a hair's breadth from the strictest principles of duty. They would have no difficulty in understanding his statement, — that he sought to adapt himself to all the various circumstances and conditions of human life, to enter into the closest sympathy with all human hearts, for the sake of touching them and winning them to the truth, as did our Lord himself in his life on earth.

Vv. 23, 24. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα . . . γένωμαι, *And I do all things on account of the gospel* (all the things enumerated above, impelled by one motive), *that I may become a fellow-partaker of it* (a partaker with others of the blessings promised in the gospel, — eternal life with the redeemed in heaven); ἵνα . . . γένωμαι, the final cause, the end in view, — epexegetical of διὰ τὸ εὐαγγ., the moving cause. Note that the apostle speaks of himself as being a *συγκοινωνός*, a *fellow-partaker*. The Christian race and the Christian contest are next presented as differing in one most important feature, suggested apparently by the word *συγκοινωνός*, from the races and athletic contests with which the Corinthians were undoubtedly familiar in the Isthmian games, celebrated only a few miles away from Corinth. — οὐκ οἴδατε (as in verse 13, implying a well-known fact) ὅτι οἱ . . . τρέχοντες κτέ., *Do ye not know that those who run in a race-course* (in a stadium) — *all indeed run, but one receives the prize?* πάντες μὲν . . . εἰς δέ, appos. w. οἱ . . . τρέχοντες. — οὕτως τρέχετε (imperat.) ἵνα καταλάβητε, *Thus* (like one of those in the race-course) *do ye run* (pres. imperat., *continue to run*), *that ye may surely receive, that ye may grasp firmly* (the prize); λαμβάνω, *to take, receive*; κατα(intens.) λαμβάνω, *to take, or receive, firmly*. Note also the force of the aor. καταλάβητε, *that ye may grasp firmly* (as an accomplished fact).

V. 25. A further comparison in the same line. — πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι (sc. ἐγκρατεύονται) μὲν οὖν (confirmatory) ἵνα . . . λάβωσιν, ἡμεῖς δὲ ἀφθαρτον (emphat. posit., sc. στέφανον), *And every man who engages in an athletic contest is in all things temperate, they indeed* (plur. referring to the collective idea in πᾶς) *that they may receive a corruptible crown; but we, an incorruptible; στέφανον, a crown, wreath, garland*. In the Olympic games, the garland was of wild olive, cut from a tree in the sacred grove at Olympia. Palm leaves were at the same time placed in the hands of the victors.

Hence the expression "to carry off the palm." In the Isthmian games, the garlands were at one time of pine, afterwards of ivy, and still later, again of pine. All of these materials were "corruptible," but the crown which the Christian will receive at the end of his race-course will be "incorruptible." Again, note another most important difference. in these earthly contests only *one*, the victor, receives the crown; but *all* who run the Christian race-course will receive at last a crown; yes, and that crown will be incorruptible, "the crown of glory that fadeth not away." 1 Pet. 5. 4. Let us take courage: the end is not far off.

V. 26. The thought in these closing verses of the chapter is in keeping with that above, — his uniform self-denial. — ἐγὼ (emphat. posit.) τοίνυν (only here in Paul's epistles; once in Luke; once in James; once in Heb.) οὕτως τρέχω, *I therefore so run, thus run* (as the runner in the race-course). The emphatic force of οὕτως is liable to be overlooked in the English rendering *so*. The German *also* (Luther) is better, though less emphatic, I think, than the Greek. The Vulg. *sic* makes the thought clear. Still it is less emphatic than the Greek. Cf. ch. 3. 15, note, where the proper force of οὕτως is, as here, important for a correct apprehension of the meaning of the sentence. — ὡς οὐκ ἀδήλως, *as not uncertainly*. Note here the absolute neg. οὐκ, much less frequent in N. Test. than in Attic, and hence all the more emphatic. *I therefore thus run, as (one who runs) actually with no uncertainty; non in incertum*, Vulg.; *scio quod petam et quomodo*, Beng.; πρὸς σκοπὸν τινα βλέπων, οὐκ εἰκῆ καὶ μάτην, Chrys.; cf. Phil. 3. 14, κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον κτέ. — οὕτως πυκτεύω, *I thus engage in boxing*. This corresponds to ὁ ἀγωνιζόμενος above. Boxing was one of the most prominent of the athletic contests. Those who have visited Rome will perhaps remember the antique statues of boxers in the art museums. — ὡς οὐκ ἀέρα δέρων, *as not beating air* (mere empty air, instead of an actual antagonist). δέρων is an expressive word, *beating so as to knock off the skin, flaying*; see Thayer, L. and Sc.; used in Paul's epistles only here and in 2 Cor. 11. 20; elsewhere in N. Test. only in the Gospels and Acts.

V. 27. ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, *but I discipline severely* (see L. and Sc.), *I bruise my body (ich bläue mir den Leib, Meyer; je mortifie mon corps, Martin), and bring it into bondage* (into the condition of a bond-servant, δοῦλος, *make zum Sclaven, Meyer*). It is easy to see how an abuse of this declaration may have led to the ascetic absurdities of subsequent times in the Christian church. The sentence means simply that he sought to bring the physical appetites and passions all under the control of reason and conscience; and the argument of the chapter shows that he was willing to deny himself, in many

ways, of things which were perfectly lawful, things which were his right (ἐξουσία), for the better and surer accomplishment of this great end. The same general thought is expressed above in πάντα ἐγκρατεύεται, though perhaps with less emphasis. In connection with what Paul here says of the body, it is well to bear in mind what the same writer has said in another connection: ch. 6. 15, *Do ye not know that your bodies are members of Christ?* Verse 19, *Do ye not know that your body is a temple of the Holy Spirit within you?*—two different views, each very intelligible in its own connection, and by no means contradictory.—μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένομαι, *lest by some means, having made proclamation (having been a herald) to others, I myself become disapproved, rejected.* The figure of the race-course is thus carried through to the end of the sentence; and the apostle presents himself under the twofold figure of one running in the race-course, and of the herald who proclaimed the laws of the contest and summoned the runners to enter the race. κηρύξας, *having acted as a herald*, akin to κήρυξ, *a herald.* This meaning of κηρύσσω should never be lost sight of in the N. Test. ἀδόκιμος, *disapproved*, i. e. *unworthy of the prize.* The doctrine of the perseverance of the saints is nowhere in the N. Test. presented in such a way as to lead to self-indulgence, or to remissness in Christian duty; but everywhere the necessity of vigilance, of self-denial, and of the most strenuous effort, is urged upon the disciple of Christ, as the evidence, and the only evidence, that he is actually a true disciple, and will at last receive an incorruptible crown.

CHAP. X. The importance of the principles laid down in the preceding chapter illustrated by a striking passage in Jewish history (vv. 1–11). An exhortation and an encouragement following this illustration (vv. 12, 13). A warning against the danger of mingling idolatrous ideas and practices with the Lord's Supper (vv. 14–22). Some practical instructions of the highest importance at that time respecting the eating of meats sacrificed to idols (vv. 23–ch. 11. 1). This is in close connection with the argument in ch. 8.

V. 1. Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, *For (γὰρ introduces the illustration) I am not willing that you continue ignorant.* The thought was in part no doubt a new one to them; and the expression is used elsewhere, as here, to introduce something important. Cf. Rom. 1. 13; 11. 25, notes.—ἀδελφοί: an affectionate address to the entire church.—ὅτι οἱ πατέρες ἡμῶν . . . διήλθον (διέρχομαι), *that our fathers were all under the cloud and all passed through the sea.* Cf. Ex. 13. 21 ff.; also ch. 14. Note

ὅπό w. the acc., *extending under*; never w. the dat. in N. Test. Article used because a definite and well-known object is spoken of. The expression *our fathers* was literally true of the Jewish members of the church; but it was also true of the Gentile converts, inasmuch as the ancient Israelites were the people through whom the earliest oracles of God had been transmitted to the Gentile world, and hence might be viewed as spiritual fathers, in the same manner in which Abraham is viewed as the father of the faithful in all subsequent ages. Cf. Rom. 3. 2; 4. 11 ff.; 11. 17 ff.

V. 2. καὶ πάντες . . . ἐβαπτίσθησαν κτέ. (note the emphatic repetition of πάντες in vv. 1, 2, 3, 4), and were all baptized into Moses in the cloud and in the sea. The reading ἐβαπτίσαντο, mid. voice, *received baptism* as a voluntary act, is preferred by many (W-H., Alf., Meyer, et al.). Cf. Acts 22. 16. — εἰς τὸν Μωϋσῆν (cf. εἰς Χριστὸν Ἰησοῦν, Rom. 6. 3, note), *into Moses*, i. e. recognizing and acknowledging him as their leader. "Entered by the act of such immersion into a solemn covenant with God, and became his church under the law, as given by Moses, God's servant, — just as we Christians by our baptism are bound in a solemn covenant with God, and enter his church under the gospel as brought in by Christ, God's eternal Son. See Heb. 3. 5. 6." Alf. — ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ. "They passed under both, as the baptized passes under water," Alf. "The cloud is, in a measure, taken together with the water (not symbolically of the Spirit), as the element into which they entered, and wherein they became, as it were, submerged, in order thence to emerge again," Kling. "ἐν is local, as in βαπτίσειν ἐν ὕδατι, Matt. 3. 11, *al.*, indicating the *element in which*, by immersion and emergence, the baptism was effected," Meyer. "Cloud and sea, both together as type of the baptismal water, must be thought of as alike (gleichartig) according to their nature." Meyer. "Et *nubes* proprium *humorem* portat," Beng. "The type appropriated the subjects to Moses as his; the antitype appropriates them to Christ as his redeemed ones," Meyer.

Vv. 3, 4. As the ordinance of baptism had been prefigured in the history of the Israelites, so also that of the Lord's Supper. — καὶ πάντες . . . ἔφαγον (ἐσθίω), and all ate the same spiritual food. This was the manna, miraculously provided for them. Cf. Ex. 16. 13 ff.; Psalm 78. 24 ff. — καὶ πάντες . . . ἔπιον (aor. of πίνω) πόμα, and all drank the same spiritual drink. Ex. 17. 1-6; Num. 20. 2-11. — ἔπινον (imperf. of πίνω) γὰρ . . . ὁ Χριστός, for they continued to drink from (out from) a spiritual rock accompanying (them), and the rock (this spiritual rock that accompanied them) was Christ (or, I am inclined to render ὁ Χριστός here *the Christ*, as in so many passages in the Gospels and Acts in the R. V.), — spiritual drink from a spiritual rock, and the rock was the Christ,

the Messiah. Much has been written and much more may be written on this passage without making the simple statement any clearer. The events attending the removal of the children of Israel from Egypt to the promised land were supernatural and miraculous, and hence ordinary human experience furnishes no analogy to them. We can only take the statements as they stand in the sacred word. In itself the sentence is clear and without ambiguity. It should not be forgotten that Paul here speaks of the rock as "spiritual."

Vv. 5, 6. ἀλλ' οὐκ . . . εὐδόκησεν ὁ θεός, *But not with* (lit. *in*) *the greater number of them was God well pleased.* "A tragical litotes." Meyer. Only Caleb and Joshua were permitted to reach the promised land; Num. 14. 30. — καταστρώθησαν (καταστρώννυμι) . . . ἐν τῇ ἐρήμῳ, *for they were strewed (scattered) in the wilderness (in the desert).* Num. 14. 16, 29; cf. Heb. 3. 17. — ταῦτα δὲ . . . ἐγενήθησαν (= ἐγένοντο, fr. γίγνομαι), *And these things (ταῦτα, subj., as in verse 11) became* (plur. verb, agreeing w. the pred. τύποι) *examples (figures, Vorbilder, Meyer) for us. τύπος, a print, impression, pattern; akin to τύπτω. Cf. Rom. 5. 14. These were examples, not for imitation, but for warning, — examples of God's dealing with the disobedient, as is made plain in the following words. — εἰς (the end in view) τὸ μὴ εἶναι ἡμᾶς (subj. after the infin., as often in the N. Test.) κτέ., that we should not be longing for (persons lusting after) evil things, — a general expression, anything whatsoever that is evil. — καθὼς κἀκεῖνοι (= καὶ ἐκεῖνοι) ἐπεθύμησαν, as they also (καί, also, supposing us to be like them) lusted.*

Vv. 7, 8. Note μηδὲ . . . μηδὲ . . . μηδὲ . . . μηδὲ κτέ., — four special warnings, following the above general one. — μηδὲ . . . γίνεσθε, καθὼς (κατά, ὡς, according as) τινες αὐτῶν (sc. ἐγενήθησαν), *And become not idolaters, as some of them (became).* Paul here refers to the idolatry implied in partaking of the feasts in heathen temples; ch. 5. 11. This becomes plain from the following citation; *some of them*, but not all. Cf. Rom. 3. 3. — ὡσπερ (ὡς, as, πέρ, intens.) γέγραπται (γράφω), *just as it has been written.* Ex. 32. 6, in the words of the LXX. — ἐκάθισεν . . . φαγεῖν (ἐσθίω) καὶ πίνειν (πίνω) κτέ., *The people sat down to eat and drink (at the idol-feast of the golden calf) and rose up to play (to dance and engage in other sports).* This especially, participating in idol-feasts, was the danger to which the Corinthians were exposed. — μηδὲ πορνεύωμεν . . . καὶ ἔπεσαν (Att. ἔπεσον, fr. πίπτω) κτέ., *And let us not commit fornication, as some of them committed* (cf. Num. 25. 1 ff.), *and fell in one day twenty-three thousand.* According to Num. 25. 9, twenty-four thousand perished. Was this discrepancy an error of memory on the part of Paul, or was there a discrepancy in the earliest MSS.? The latter seems to me more probable. At all events, whether we read 23,000 or 24,000 the illustration, the lesson here taught, remains the same, equally striking.

Vv. 9, 10. μηδὲ ἐκπειράζωμεν τὸν κύριον, *And let us not try* (pres. continue to try; ἐκ, exceedingly) *the Lord*. The connection, the references to O. Test. history, would lead us to understand τὸν κύριον here as meaning God, Jehovah. The thought is, Let us not venture to task the divine patience by continuing in any voluntary and known sins. This passage does not contradict James 1. 13, *God cannot be tempted with evil things*, i. e. they have no power to reach him and divert him from what is absolutely right. — καθὼς τινες αὐτῶν ἐξεπείρασαν (ἐκ-πειράζω) . . . ἀπόλλυντο (ἀπόλλυμι), *as some of them tried (him) and perished* (continued to perish, imperf.) *by the serpents*. Num. 21. 5 ff. The reading τὸν Χριστόν, st. τὸν κύριον, has little MS. authority. — μηδὲ γογγύετε, . . . ἐγόγγυσαν καὶ ἀπόλοντο (aor.) κτέ., *And do not murmur* (pres. do not continue to murmur, or be not in the habit of murmuring), *as* (καθάπερ, κατά, ἅ, πέρ, according as, exactly as) *some of them murmured and perished by the destroyer*. This is sometimes thought to refer to Num. ch. 14, but more commonly to Num. 16. 41 ff. The occasion for the first two exhortations following μηδέ is not doubtful. Whether there was anything in the Corinthian church, more than in the churches generally, suggesting the last two is not so certain.

Vv. 11, 12. ταῦτα δὲ τυπικῶς κτέ., *And these things happened to them by way of example* (as warnings; cf. τύποι, verse 6), *and were recorded* (were written) *for an admonition to us* (or for our admonition). Is not this true of all authentic history, in all ages and nations, when rightly studied? Note συνέβαινε, imperf., denoting the events in their successive occurrence. ἐγράφη; aor., the simple fact. — εἰς οὓς . . . κατήνηκεν (καταντάω), *into (the midst of) whom the ends of the ages have come*. Cf. συντέλεια αἰῶνος, Matt. 13. 39; ἐπὶ συντελείᾳ τῶν αἰῶνων, Heb. 9. 26. The last period in the world's history, from the coming of Christ to the end of the world, is often designated as οὗτος ὁ αἰὼν. — ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέση (πίπτω), *Wherefore* (in view of the above warnings) *let him who seems to stand* (who thinks that he stands, i. e. is firm in the Christian life) *give heed* (habitually, pres. imperat.) *lest he fall*. No man can ever in this life be so sure of his adoption that he can afford to cease using the utmost vigilance. The question whether the falling here spoken of means the falling into some temporary sin, or the falling from a state of grace, is differently answered by different persons. The latter view is taken by Calvin, Bengel, Kling, Meyer, et al.

V. 13. After the warning, this verse presents the true and highest encouragement to steadfastness and perseverance. — πειρασμὸς . . . εἴληφεν (λαμβάνω) εἰ μὴ ἀνθρώπινος, *A temptation* (trying, testing) *has not taken you except such as belongs to a human being*, i. e. as the connection indicates, *except such as man can bear* (viribus humanis accommodatus, Meyer). — πιστὸς δὲ ὁ θεός, *and* (this thought is in the same line with the preceding, and hence δέ may be rendered *and*; so B. U.; Martin, *et Dieu est fidèle* :

this seems to me logically preferable, yet most translators and expositors view it as slightly adversative, and render it *but* *God is faithful, worthy to be trusted*. Note the meaning of the verbal adj. ending *-τός*. — *ὅς οὐκ ἔασει κτέ.*, (this gives the reason for the foregoing,) *who will not (or since he will not) suffer you to be tempted (tried) beyond what ye are able (beyond your ability to bear it)*. Note this frequent use of *ὅς* in a causal sense. Cf. Lat. *qui*. — *ἀλλὰ ποιήσει . . . καὶ τὴν ἔκβασιν*, *but will make with the temptation (the testing, trying) the way of escape also*, — both together. Here God is represented as testing or trying his children; above, verse 9, they are represented as trying him, and he as allowing himself to be tried. Both ideas are familiar in the N. Test. — *τοῦ δύνασθαι ὑπενεγκεῖν (ὑπο-φέρω)*, *that ye may be able to bear it (to bear up under it)*. *τοῦ* w. the infin. denoting purpose, cf. Win., § 44. 4, p. 324.

Vv. 14, 15. *Διόπερ* (*διά, ὅ, πέρ*, draws a conclusion with emphasis; cf. S. 13), *Wherefore* (*Deshalb eben*, Meyer), — a conclusion from the preceding paragraph. — *ἀγαπητοί μου*, *my beloved*. Note this affectionate address; not a mere formal, conventional word, but an expression of the heart. — *φεύγετε ἀπὸ τῆς εἰδωλολατρίας* (*εἰδωλον, an idol; λατρεία, service*), *flee* (pres. imperat. *flee continually*) *away from the service of idols*. Here we find the principal conclusion from the above warning examples. — *ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι*. The usual rendering of this verse makes two independent sentences. The const. of Meyer makes the last clause the logical object of *λέγω*. Thus, *As if to wise men I say, do ye judge what I affirm. ὡς, as if, assuming it as a fact; φρονίμοις, intelligent, those who are capable of judging; κρίνατε* (aor. imperat.) *ὑμεῖς* (emphat.), *do ye judge* (once for all, as a finished act); *φημι*, *I affirm; λέγω, I speak, I say*, cf. Rom. 3. 8; *ὃ φημι* points to what follows.

V. 16. *τὸ ποτήριον* (note the asyndeton) *τῆς εὐλογίας*, *The cup of blessing*; i. e. the cup which is consecrated with prayer and thanksgiving at the partaking of the Supper; and it may also mean the cup connected with a blessing, which brings a blessing. The gen. may cover both ideas. Olsh., Kling, et al. — *ὃ εὐλογοῦμεν*, *which we bless*, which we consecrate by prayer, — a clause expegetical of the preceding. The same verb is used of the blessing pronounced on the loaves and fishes; and also on the loaf at the partaking of the Last Supper. The cup is here mentioned first, although second in order at the institution of the Supper, because he wishes to dwell longer on the subject of the loaf as connected with his leading theme, — the meat sacrificed to idols. — *οὐχί* (emphat. neg., anticipating an affirmative answer) *κοινωνία τοῦ αἵματος κτέ.*, *is it not a communion of, or participation in* (R. V.), *a partaking of* (B. U.), *the participation of* (Alf.), *the blood of Christ*. As this is the only place where the word "communion" is used in the N. Test. with reference to the Lord's Supper, it is important to note carefully the connection and the

sense in which it is used; not a communion with one another, but a communion of, or partaking of, the blood of Christ; and so further on, a communion of, or partaking of, the body of Christ. I regard it as very unfortunate, and the fruitful source of numberless discords and jealousies, that the ordinance should ever be viewed as an expression of fellowship with one another. But what does the language, a communion of, or partaking of, the blood of Christ and the body of Christ, really mean? We know the view of the Romanists, and also of those who believe in the doctrine of "the real presence." The majority of Protestants in this country, however, regard the bread and the wine as symbols or emblems of the body and the blood of Christ; so that, in partaking of them, the body and the blood of Christ are presented vividly to our minds. This view, equally with the literal interpretation, is in keeping with the exhortation of our Lord at the institution of the ordinance: *τοῦτο ποιείτε εἰς τὴν ἐμὴν ἀνάμνησιν*, — Luke 22. 19; 1 Cor. 11. 24, 25, — *be in the habit of doing this, or continue to do this* (pres. imperat.), *to bring me to mind*; εἰς denoting the object in view, the intention; ἐμὴν, the possessive adj. pron. with the force of the gen. of a pers. pron., as often, — *with a view to the remembrance of me*, Lat. *in meam commemorationem*; *in* w. the acc., not *in* w. the ablat. — *τὸν ἄρτον ὃν κλάωμεν* (κλάω) κτέ., *The loaf (or the bread) which we break, is it not a partaking of the body of Christ?* Against the literal interpretation of the words *body* and *blood*, the fact should be borne in mind that at the institution of the Supper our Lord was still in his human body; and I cannot see how his disciples could have understood the loaf and the cup in any other way than as symbols or emblems of his real body and blood.

V. 17. *ὅτι εἰς ἄρτος, ἐν σῶμα κτέ.*, — an emphatic statement of the unity of believers, as is shown in the ordinance of the Supper. (The idea of *unity* is quite distinct from that of *intercommunion*, and should by no means be confounded with it.) *Because (or in view of the fact that) there is one loaf, we the many are one body.* I much prefer this grammatical structure of the sentence. So Calvin, Beza, Bengel, Hodge, Meyer, Kling, et al. — *οἱ γὰρ πάντες . . . μετέχομεν*, *for we all partake of the one loaf*; — the reason for the affirmation just made.

V. 18. Another illustration of unity to confirm the idea that the partaking of meat sacrificed to idols is practically idolatry itself. — *βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα*. *Behold Israel according to the flesh*; i. e. the lineal descendants of Israel. In Rom. ch. 9, Paul uses the word *Israel* in a very different sense. — *οὐχ* (anticipating an affirmative answer) *οἱ ἐσθίοντες κτέ.*, *Are not those who eat the sacrifices partakers of, or partakers with, the altar?* (*have they not communion with the altar?* R. V.) A portion of the sacrifice was burned upon the altar; another portion was eaten by those in attendance or sold in the markets. By parallel reason-

ing, those who eat the sacrifices offered to idols become partakers of, or with, the idol-altar; i. e. practically idolaters.

Vv. 19, 20. τί οὖν φημί; *What then do I affirm?* What conclusion do I draw from these analogies? — ὅτι εἰδωλόθυτόν τι ἐστίν; (Do I affirm) *That a thing sacrificed to an idol is (actually) anything?* i. e. anything sacred, anything such as the idolater imagines it? — ἢ ὅτι εἰδωλόν τι ἐστίν; *or (do I affirm) that an idol is anything?* i. e. anything having life; “*Lat. aliquid, the opposite of the non ens,*” (Meyer). — ἀλλ’ ὅτι ἃ θύουσιν κτέ. A negative answer is plainly suggested to the questions. (No!) *But (I affirm) that what they sacrifice, to demons and not to God do they sacrifice.* The subject of θύουσιν is readily understood, — the heathen who offer sacrifices. The word δαιμόνια is used to denote, not imaginary divinities, but actual evil spirits, devils. So regularly, both in the Old and New Testaments. Cf. in the LXX. Deut. 32. 17; Ps. 105 (or 106). 37; Ps. 95. 5; also numerous passages in the N. Test. — οὐ θέλω δὲ . . . γίνεσθαι, *and I am not willing that you become partakers with demons (or that you have communion with demons).* Meyer understands ὅτι before this clause, making it dependent, like the preceding, on φημί, — *and (that) I am not willing etc.* τῶν before δαιμονίων generic article.

Vv. 21, 22. Reason for the last statement, — οὐ θέλω δὲ κτέ. — οὐ δύνασθε . . . πίνειν κτέ., *You are not able (in a right spirit; it is morally impossible) to drink the Lord's cup and the cup of demons.* ποτήριον κυρίου would be readily understood as the cup used at the celebration of the Supper; κυρίου, art. omitted, as often with a proper name; ποτήριον in both clauses, and so τραπέζης in the next sentence, made definite by the limiting gen. Win. § 19. 2, b., — “the cup of demons,” i. e. the cup used in connection with the idol-feasts. — οὐ δύνασθε . . . μετέχειν κτέ.; *you are not able to partake of (to have a share in) the Lord's table and the table of demons.* — ἢ παραζηλοῦμεν τὸν κύριον; *Or (supposing we persist in this iniquitous practice) do we provoke to jealousy the Lord?* i. e. Christ, who instituted the Supper, and in memory of whom it is celebrated. — μὴ (anticipating a negative answer) ἰσχυρότεροι αὐτοῦ ἐσμέν; *we are not stronger than he, are we?* Can we afford to insult and defy him? *Abductio ad absurdum.* Chrys.

Vv. 23, 24. Πάντα ἔξεστιν is introduced here, as in 6. 12, abruptly, without connective particle, *All things are lawful.* This statement — an abuse of the principle of Christian liberty — was probably current at this time in Corinth. Paul introduces it to show the necessary qualifications in connection with the subject which he is now discussing; and so he adds. ἀλλ’ οὐ πάντα συμφέρει, *but not all things are profitable* (cf. 6. 12); and repeating the statement, he adds, ἀλλ’ οὐ πάντα οἰκοδομεῖ, *but not all things build up (edify),* — most suggestive additions to the current

maxim. They must certainly have led to serious reflection. Note the use of *οικοδομεῖ*. Cf. 8. 1; 1 Thess. 5. 11; also *οικοδομή*, Rom. 14. 19. — *μηδὲς τὸ ἑαυτοῦ ζητεῖτω*, *Let no man seek (be in the habit of seeking, pres. imperat.) his own interest (lit. that which belongs to himself)*. Although in the matter under consideration individuals might without personal harm enjoy the utmost liberty, yet the good of others, not simply of one's self, should always be considered. — *ἀλλὰ τὸ τοῦ ἑτέρου*, sc. *ζητεῖτω*, *but (let each seek) his neighbor's interest*. After *ἀλλά*, *ἕκαστος* is readily suggested. So sometimes in classic Greek *τὸ τοῦ ἑτέρου*, lit. *that of the other*, in distinction from one's self.

Vv. 25, 26. *πάν τὸ ἐν μακέλλῳ πωλούμενον*, *Everything that is sold (offered for sale) in a meat-market*. *μάκελλον* or *μάκελον*, a rare word, only here in N. Test. Cf. Lat. *macellum*. The rendering *shambles* is without meaning to most readers. If I were to meet a neighbor and say, Have you been in *the shambles* to-day? he would probably wonder what I meant. The question, Have you been in the market, or the meat-market? would be understood. — *ἐσθίετε μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν*, *eat (be in the habit of eating), making no inquiry (whether it has been sacrificed to an idol) on account of conscience*. — *μηδὲν ἀνακρίνοντας, in nothing, as to nothing, examining, questioning*. Neg. *μή*, in a prohibition. This degree of religious liberty might safely be conceded. Whether *διὰ τὴν συνείδησιν* means on account of one's own conscience or that of another, is not determined by the Greek expression; yet the connection suggests the former, — on account of one's own conscience. In verses 28, 29 the conscience of another is made plain. The reason for the liberty thus allowed is presented in the form of a citation from the O. Test., Ps. 24. (or 23.) 1, in the words of the LXX., except that Paul inserts *γάρ*. — *τοῦ κυρίου κτέ.*, *For to the Lord belongs the earth and its fulness*. In these two verses we have the statement of a general and abiding principle of conduct. It is plain from what the apostle here says that he did not consider the resolutions passed by the council at Jerusalem to be permanently binding on this one point. Acts 15. 28, 29. See note in Hackett's Commentary on Acts, edited by Dr. Hovey. Cf. also ch. 8 of this epistle, and 1 Tim. 4. 4.

Vv. 27, 28 *εἴ τις καλεῖ κτέ.* The apostle here presents a practical case, with the rule of conduct. *If any one of the unbelievers (those who are not Christians) calls, invites you, and you are willing to go*. The idea of an invitation to a feast is readily suggested. — *πάν τὸ παρατιθέμενον ὑμῖν ἐσθίετε κτέ.*, *everything that is placed at your side (that is set before you) eat, making no inquiry on account of conscience*. Cf. verse 25. But this general principle is followed by a most important limitation. — *ἐὰν δέ τις ὑμῖν εἴπη· κτέ.*, *But if any one say to you, This is something offered in sacrifice*. Such a case at that time in a heathen city might easily occur.

What then should a Christian man do? — *μη ἐσθίετε κτέ.*, *do not eat on account of that person, the one who disclosed the fact, and of conscience.* ἐκεῖνον points to τὸς. This person — one of the invited guests — would most likely be some Christian man who had been converted from heathenism, and who had conscientious scruples about eating meat that had been sacrificed to idols. The unusual word *ιερόθυτον*, st. *εἰδωλόθυτον*, is probably chosen here as a more honorable term spoken at the table of the host who was an idolater.

Vv. 29, 30. An important explanation of *τὴν συνείδησιν* in verse 28. — *συνείδησιν δὲ λέγω κτέ.*, *And conscience, I mean, not that of one's self, but that of the other* (the same as τὸς above). The statement is very explicit, positive, and emphatic. — *ἵνατί γὰρ ἡ ἐλευθερία μου κτέ.*, *For why is my liberty judged by another conscience* (another than my own)? This states the reason why he says so explicitly *τὴν τοῦ ἑτέρου*, — the conscience of the other, of the one who disclosed the fact that the meat had been sacrificed to an idol. Two points of the highest practical importance for all time are presented in this verse, — the liberty, the absolute independence, of every man's conscience, so far as relates to mere human authority; but at the same time the importance of a suitable regard for another man's conscience, so far at least as not to lead him into sin. — *εἰ ἐγὼ* (emphat.) *χάριτι μετέχω, τί . . . ἐγὼ* (emphat.) *εὐχαριστῶ*; (a confirmation of the thought, the independence of every man's conscience), *If I with thankfulness partake* (sc. of food and drink), *why am I ill spoken of regarding that for which I give thanks?* The thought commends itself to the good sense of every man. Cf. 1 Tim. 4. 3 ff.; Rom. 14. 6. *χάριτι* in this connection corresponds w. *εὐχαριστῶ*. So Alf., Meyer, Kling, et al.

Vv. 31-33, ch. 11. 1. The same principles stated in their widest application. — *εἴτε οὖν ἐσθίετε κτέ.*, *Therefore, whether ye eat or drink or do anything, do all things with a view to God's glory.* Cf. ch. 6. 20; Eph. 1. 12; Phil. 1. 11; 1 Peter 4. 11; John 15. 8. — *ἀπρόσκοποι* (a priv., *προσκόπτω*, to strike against) . . . *γίνεσθε κτέ.*, *Become void of offence* (lit. *not striking against*; *unanstössig*, Meyer; cf. Phil. 1. 10, note; *Give no occasion of stumbling*, R. V., B. U.) *both toward Jews and toward Greeks and toward the church of God, i. e. toward all men.* — *καθὼς κἀγὼ* (= *καὶ ἐγὼ*) . . . *ἀρέσκω*, *even as I also please* (*seek to please*) *all men in all things.* ἀρέσκω must certainly be taken here in the conative sense; and the "all things" must be understood of those things, like the leading subject of this chapter, which did not involve any moral principle. In the preaching of the cross he was bold and outspoken, even when he knew that he was giving offence. Cf. ch. 1. 23. — *μη ζητῶν κτέ.* (this explains more fully the meaning of the preceding), *not seeking my own profit, but that of the many, that they may be saved,* — the great end, kept constantly in view. Cf. ch. 9. 19 ff. — *Μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ*, *Become*

imitators of me, even as I also am (an imitator) of Christ. There is no lack of modesty in this exhortation, as he distinctly defines in how far they were to imitate him. Christ was his ideal of perfection, and they were to imitate him only in so far as he imitated Christ. Cf. Phil. 2. 4 ff.; Rom. 15. 3; Eph. 5. 2; Matt. 20. 28. Note carefully the force of *γίνεσθε*, here and in ch. 10. 32, *become ye* etc., indicating something to be aimed at, something not yet attained.

CHAP. XI. Suitable decorum in respect to dress in the public assemblies (vv. 2-16). On their conduct at their agapae, and particularly at the celebration of the Supper. The institution and proper method of celebrating this ordinance (vv. 17-34).

V. 2. Ἐπαινώ δὲ ὑμᾶς, *Now I praise you*, — introduces a new topic with a word of commendation. — ὅτι . . . μνήσθητε καὶ καθὼς . . . κατέχετε, *because in all things ye remember me, and, even as I delivered (them) to you, ye hold fast the traditions* (the things delivered, i. e. the instructions respecting Christian doctrines, ordinances, and duties). *κατέχω*, *to hold fast, to hold firmly*. Cf. ch. 15. 2; 1 Thess. 5. 21; Heb. 3. 6, 14; 10. 23. In a different sense in Rom. 1. 18; 2 Thess. 2. 6, 7, and other passages.

V. 3. The statement of a general principle, from which application is made to the special topic. — θέλω δὲ ὑμᾶς εἰδέναί, *But I wish you to know*. Cf. ch. 10. 1; Col. 2. 1, notes. — ὅτι παντὸς ἀνδρὸς κτῆ., *that the head of every man is Christ*. Note the emphatic position of *παντὸς ἀνδρὸς*, *of every man the head is Christ*. As he was writing to a Christian church he would be understood to mean *the head of every Christian man*. Cf. Eph. 5. 21 ff. notes. — κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, *and (the) head of (the) woman is the man, or it may be rendered (the) head of (the) wife is the husband*. The last rendering agrees with that of Eph. 5. 23 (R. V., B. U.), and conveys, I think, the idea more accurately. (The double signification of *ἀνὴρ* and *γυνή*, *man* or *husband*, *woman* or *wife*, often makes it difficult to translate accurately into English.) The word *κεφαλὴ* here must be understood of the *immediate* or *proximate* head, not as supreme head, since Christ, as head of the church (Col. 1. 18; Eph. 1. 22; 4. 15), is head of all the individual members. The expression, *the head of the wife is the husband*, must be understood simply of official or social relations, as becomes evident from the next clause. Meyer uses the expression *organic subordination* (*organische Unterordnung*) to denote the relation both in this clause and in the following. Kling with much propriety speaks of this clause as representing “the social position held in the family and in the church.” In connection with this passage the statement in Gal. 3. 23 should not be forgotten, where the personal

relations of all believers to Christ himself are presented, and the distinctions of race, sex, and social condition all disappear. — κεφαλή δὲ τοῦ Χριστοῦ ὁ θεός, *and (the) head of Christ is God.* Christ as son of God, while in his nature and essential character equal with the Father, in official relations (economic relation, Kling), is everywhere in the N. Test. viewed as subordinate. On the equality of the Son with the Father see especially Phil. 2. 6; also the comment of the Jews themselves, John 5. 18; the words of Jesus, John 10. 30. On the subordination of the Son see again Phil. 2. 6 ff.; John 14. 28; 1 Cor. 3. 23; 15. 28. For a complete discussion of this subject see the works on Systematic Theology.

V. 4. An application of the general principle just stated. — πᾶς ἀνὴρ κτέ., *Every man, while praying or prophesying with (the) head covered, disgraces his head.* Whether this means his own head, or, as in verse 3, his spiritual head, i. e. Christ, is not certain. The former, Meyer, Hodge, et al.; the latter, Alf., Kling, and many of the older commentators. Others understand it in a double sense, — his own head, and also Christ as his spiritual head; so Olsh., Stanley, Poor, et al. It is difficult, and certainly not of the highest importance to us, to decide positively which idea was in the mind of the writer. The position and breathing of αὐτοῦ are no objection in N. Test. Greek to the meaning *his own head* in the literal sense. The instruction respecting praying and prophesying must have reference to suitable decorum in public assemblies, and not in private families. — κατὰ κεφαλῆς ἔχων, *having (something) from the head downward, i. e. having a covering upon the head.* — καταισχύνει κτέ., *disgraces or dishonors his head, i. e. according to Grecian ideas and usages.* Jewish men prayed with the head covered, and the Romans offered sacrifices with veiled heads; but Paul, evidently with the social rank and position of the man or the husband in mind, commends the Grecian custom to the Greeks. καταισχύνει, *disgraces*; ἀτιμάζω, *to dishonor.* I think we may thus distinguish between these words.

V. 5. The opposite conclusion for women, following logically from verse 3. — πᾶσα δὲ γυνή . . . ἀκαταλύπτω (adj. of two endings) τῇ κεφαλῇ, *But every woman, while praying or prophesying with the head uncovered.* It appears from this that the women took part in social religious gatherings; and this is not condemned. The apparent discrepancy between this passage and ch. 14. 34 disappears if we adopt the view of Meyer that those passages refer to the public meetings of the whole church, and not to the smaller gatherings for social religious worship. Adopting this view, it would appear that the same usages substantially prevailed at that time in Corinth as in most of the Protestant churches of this country, and that Paul in no way disapproves of them. What he does disapprove of appears in the words, *with her head uncovered*; and the reason for this disapproval appears in the next clause. Bear in mind

that the word *προφητεύω* in the N. Test. does not denote simply the idea of foretelling future events, but in general the idea of speaking under the influence of the Holy Spirit. — *ἐν γὰρ ἔστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ* (*ξυρέω* or *-ράω*), *for it is one and the same thing* (an emphatic form of expression) *as if she were shaven*, lit. *with the one* (fem.) *who has been shaven*. This would signify in Corinth generally the character of an adulteress or a prostitute. It was of the highest importance to the prosperity of the infant church that all scandal should be avoided. The practice here alluded to, for women to pray or prophesy in the social religious gatherings with the head uncovered, is thought to have arisen after Paul left Corinth, and to have been confined to the married women.

Vv. 6, 7. Confirmation of the thought in verse 5. — *εἰ γὰρ οὐ* (note the neg. *οὐ* in a condition, Win., § 55. 2, c, p. 477) . . . *κειράσθω* (*κείρω*, aor. mid. *ἐκείράμην*), *For if a woman is not covered* (or *veiled*), or as mid., *For if a woman does not put on a covering, let her have herself shorn also*. — *εἰ δὲ αἰσχρὸν κτέ.*, *and if it is a disgrace for a woman to be shorn or shaven, let her be covered* (or *veiled*), or as mid. *let her put on a covering*. A strong appeal is here made to the sense of propriety, founded on the customs of society in Corinth. — *ἀνὴρ μὲν γὰρ κτέ.*, *For a man indeed ought not to have his head veiled*, or *ought not to cover his head*. — *εἰκῶν . . . ὑπάρχων* (particip. causal), *since he is the likeness and glory of God*. Paul founds this statement no doubt on Gen. 1. 27, in the words of the LXX.: *καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον· κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν*. Thus we find the same word *εἰκῶν*, *εἰκόνα*, and the thought, *likeness* or *image of God*. This naturally suggests the additional word *δόξα*, *glory*. Man is the *glory of God*, i. e. "the reflex of the divine glory," Stanley. "Thou hast crowned him with glory and honor," *δόξη καὶ τιμὴ ἐστεφάνωσας αὐτόν*, Ps. 8. 5. — *ἡ γυνὴ δὲ δόξα ἀνδρός ἔστιν*, *but the woman is (the) glory of (the) man*; or *the wife is (the) glory of (the) husband*. The gen. here as in the last clause, gen. of source; Win., § 30. 1, — *glory* reflected from or proceeding from.

Vv. 8. 9. *οὐ γὰρ* (confirmatory) *ἔστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός*, *For (the) man is not of (the) woman* (lit. *out from*); *but (the) woman of (the) man* (lit. *out from*). Cf. Gen. 2. 23, in the words of the LXX.: *κληθήσεται γυνὴ ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἐλήφθη*, *She shall be called woman, because she was taken out from the man* (lit. *out from her man, or her husband*.) The statement of this verse relates, not to the propagation of the race, but to the original creation. The whole line of argument is one that would address itself particularly to the Jewish mind. — *καὶ γὰρ οὐκ ἐκτίσθη* (*κτίζω*) *κτέ.*, *for neither* (*καὶ . . . οὐκ*) *was (the) man created for the woman* (*διὰ κτέ.*, *on account of, for the sake of*); or, *since also* (*καὶ γὰρ*) *there was not created a man for the sake of the wo-*

man (Meyer). — ἀλλὰ γυνή κτέ., *but a woman (was created) for the man, or for the sake of etc.* Verse 8 refers to the manner of woman's creation; verse 9, to the purpose. Both together confirm the statement of the man's headship (verse 3), and the conclusions drawn from such headship.

V. 10-12. διὰ τοῦτο κτέ., *On this account (i. e. on account of the facts stated in vv. 8, 9) ought the woman to have (a sign of) authority upon the head, i. e. a sign of the man's authority; namely, a covering.* So ἐξουσίαν has been generally understood by the commentators, ancient and modern. — διὰ τοὺς ἀγγέλους, *on account of or because of, the angels.* Numerous interpretations have been proposed for this expression. But the simple and ordinary meaning of the words is generally preferred; namely, *because of the angels, the heavenly messengers, who though unseen are actually present in the meetings for prayer and prophecy, and who would not approve of any lack of modesty on the part of the women present and participating in the worship.* For the idea of angels present in worship, Ps. 137. (or 138.) 1, has been cited: ἐναντίον ἀγγέλων ψαλῶ σοι, *In the presence of angels, I will sing praise to thee.* — πλὴν οὔτε γυνή χωρὶς ἀνδρὸς κτέ., *However, neither is (the) woman without (separate from) (the) man, nor (the) man without (the) woman in the Lord.* Or rendering more literally: *However, neither is a woman separate from (and thus independent of) a man, nor a man separate from (and independent of) a woman in the Lord.* Or we may render in still another way: *neither is a wife separate from a husband, nor a husband separate from a wife in the Lord.* This verse is thrown in to prevent any misunderstanding and misapplication of the preceding statements, showing the absolute dependence of each sex on the other. — ἐν κυρίῳ, *in the Lord, i. e. in Christ.* The principle stated is recognized as fundamental in Christianity. — ὥσπερ γὰρ ἡ γυνή ἐκ τοῦ ἀνδρός, κτέ., *For (a confirmation of the preceding statement, that neither the man nor the woman is independent of the other) just as the woman (was) from the man (in the original creation), so the man also (is) through, or by means of, the woman (in the propagation of the race); and all things (are) from God ("as their source, — thus uniting in one great head both sexes and all creation." Alf.).*

Vv. 13-15. An appeal to their own judgment and to the teaching of nature. — ἐν ὑμῖν αὐτοῖς κρίνατε (aor. imperat. to denote a finished act), *Judge ye yourselves.* Ye need not ask anybody else. Use your own judgment. — πρέπον ἐστὶν κτέ., *Is it becoming that a woman pray to God unveiled?* ἀκατακάλυπτον, adj. of two endings. τῷ θεῷ, not necessary to convey the sense, but expressed for emphasis. Note that an appeal is made to their own sense of propriety. Very different ideas of propriety might prevail elsewhere, and then the rule here given would not be binding. It would scarcely be regarded as important among us. —

οὐδὲ (anticipates an affirmative answer) ἡ φύσις αὐτῆ διδάσκει κτέ., *Does not even nature itself teach you, that if a man have long hair, it is a dishonor to him?* ἀνὴρ placed before ἐάν (prolepsis or anticipation) for emphasis; μέν correl. w. δέ; κομᾶ suggests the idea of long hair, and so κόμη would naturally convey the same idea. There has been much unprofitable discussion on the meaning of φύσις here. The Corinthians would be likely to understand the word in the ordinary sense, *that which has grown up with a person* (see Lex. φύω and φύσις), *natural sense*, as opposed to what is learned by instruction (Thayer). Cf. above, note on πρόπον. — γυνή δὲ κτέ. (note again the prolepsis, making γυνή emphatic), *But if a woman have long hair, to her it is an ornament, a glory, eine Ehre* (Luther), *Zierde* (Meyer). (Note this N. Test. use of δόξα.) — ὅτι ἡ κόμη . . . αὐτῆ, *because the long hair has been given as* (lit. *instead of*) *a covering to her*. In all this, the sense of propriety, which has grown up with the surrounding circumstances, is appealed to.

16. Εἰ δέ τις δοκεῖ κτέ., *But if any one seems to be contentious, seems disposed to discuss the subject further*. For a similar use of δοκεῖ, cf. Phil. 3. 4. May τις refer to female as well as male members of the church? — ἡμεῖς κτέ., *we* (i. e. the apostle and those associated with him) *have not such a custom*. Such as what? The custom referred to above? or the custom of entering into continued controversy? Expositors have been about equally divided on this point. The former seems to me more natural and logical in the connection. So Theod., Erasm., Grot., Beng., Olsh., Ewald, Neand., Hofm., Alf., Hodge, Poor, et al. In favor of the other view, however, the list is equally extended. Fortunately, no very important doctrinal point is involved in the decision. — οὐδὲ κτέ., *nor have the churches of God*; a noteworthy appeal to the usage of the churches. — Verse 16 is separated by Tisch. both from what precedes and from what follows. W-H make it the concluding sentence of the preceding paragraph. So Alf., R. V., et al. The punctuation of Tisch. gives the sentence more independence and emphasis. With both, however, it is indicated to the eye that the discussion of the foregoing topic is concluded.

V. 17. Τοῦτο δὲ παραγγέλλων κτέ., *And in announcing this, or in giving you this charge, I do not praise you, that you come together not for that which is better, but for that which is worse*. If we adopt the less probable, reading παραγγέλλω οὐκ ἐπαινῶν, the sense is not materially changed. I understand τοῦτο as pointing to what follows (a frequent N. T. use); δέ as continuative, introducing another but kindred topic, — one of the irregularities in the Corinthian church; ὅτι may be viewed as declarative, introducing the explanation of τοῦτο or as causal after ἐπαινῶ. Such, as it seems to me, is the preferable interpretation of this sentence. So Chrys., Theophyl., Erasm., Grot., Bengel, Rueck., Ewald, Hofm.

Lachmann, Poor, et al. On the other hand, many of the best and most critical expositors think *τοῦτο* refers to what precedes, and that verse 17 "forms a transition to what is yet to be said." (Alf.).

Vv. 18, 19. *πρῶτον μὲν γὰρ κτέ.*, *For in the first place when you come together in the church (or in an assembly), I hear that divisions exist among you, and in part I believe it* (place confidence in the report). The correl. of *πρῶτον μὲν* is probably *δέ* (*ἔπειτα* or *εἶτα* not being expressed), ch. 12. verse 1. Thus the apostle classes together two leading irregularities, — the misuse of the Lord's Supper and the abuse of spiritual gifts. — *γὰρ* introduces a confirmation of the preceding statement. — *σχίσματα*, a strong term, fr. *σχίζω*, *to split, to cleave, to rend*. Thus in Matt. 9. 16, Mark 2. 21, *a rent* in a garment. — *μέρος τι πιστεύω*, *I partly etc.* It is suggested that there is delicacy in this expression, the apostle not being willing to believe the worst. — *δεῖ γὰρ κτέ.*, *For there must be dissensions also among you, in order that those who are approved may become manifest among you* (the divine purpose in all this). — *καὶ αἰρέσεις*, *dissensions also*, i. e. dissensions as well as other irregularities. *αἰρέσεις* has been viewed by some as a stronger term than *σχίσματα*, but I should think the reverse. Perhaps it may be best rendered *factions* (R. V.); but this word is the common rendering in the R. V. of *ἐριθεία*, and I think the best rendering. The word *heresies*, derived from *αἰρέσεις*, expresses an idea belonging properly to a later period in the history of the Christian church. *Dissensions* (Thayer, Lex.) seems to me the best rendering. The character of these dissensions is made plain in what follows.

V. 20. *συνερχομένων οὖν ὑμῶν κτέ.*, *When therefore you come together to the same place; οὖν*, resumptive, introducing the description of the dissensions; *ἐπὶ τὸ αὐτό*, cf. 14. 23; also Acts 1. 15; 2. 1. — *οὐκ ἔστιν . . . φαγεῖν* (*ἔσθίω*), *it is not possible to eat a supper of the Lord, or the Lord's supper* (R. V.). This use of *οὐκ ἔστιν* (*it is not possible*), so frequent in classic Greek, must have been familiar to the Corinthians, though rare in N. Test. It occurs in Heb. 9. 5. The rendering, *this is not to eat the Lord's supper*, conveys, I think, an entirely wrong idea. *κυριακὸν δεῖπνον* only here in N. T.; yet cf. the similar idea in verse 27 and in 10. 21. The meaning of the verse is, It is not possible, owing to the disorder, to partake of a supper of the Lord in a becoming and orderly manner. It is apparent from the following description that the disorder arose from combining their love feasts (*ἀγάπαι*) with the observance of the supper.

V. 21. Confirms and explains verse 20. — *ἕκαστος γὰρ κτέ.*, *For each one takes beforehand his own supper in the eating or during the feast.* *ἕκαστος*, *each one*; thus there is no united service, such as properly belongs to the Lord's Supper. *ἴδιον*, *his own*, in distinction from *κυριακόν*. *προ-*

λαμβάνει, *takes beforehand, takes before another*, and this was one principal element in the disorder. *καί* adds an important particular. *ὅς μὲν . . . ὅς δὲ* *one . . . another*. Note this use of *ὅς*, chiefly in later writers (Th. Lex.); *πεινᾶ* (Att. *πεινῆ*, Good. p. 118, N. 2; H-A. 412) . . . *μεθύει*, *one is hungry*, has not sufficient food to satisfy his appetite, *another is drunken*, goes to a shameful excess. How little of Christian unity in all this! What a picture for a Christian church the entire passage presents!

V. 22. The apostle expresses his painful disapproval in the form of an abrupt question, *μὴ γὰρ οἰκίας οὐκ ἔχετε κτέ.* The ellipsis is suggested by *γὰρ*: (all this disorder surprises and pains me), *For you are not destitute of houses for eating and drinking, are you?* In this form, a negative answer, implied in *μὴ*, is suggested in English. *οὐκ ἔχειν*, *not to have, to be destitute of*. — *ἢ τῆς ἐκκλησίας . . . καταφρονεῖτε, κτέ.*, *or do you despise the church of God, and put to shame those who are destitute?* As I am aware that you do possess houses for eating and drinking, am I to infer that you are guilty of the twofold offence of despising the church of God and putting those who are poor and destitute to shame? Your present conduct really implies all this. Note *μὴ*, st. *οὐκ* w. the particip., as is usual in the N. T. — *τί εἶπω ὑμῖν*; *What shall I (may I, can I) say to you?* Note the force of *εἶπω*, aor. subjunc. — *ἐπαινέσω . . . ἐπαινῶ*. *Shall I proceed to praise you? In this I do not praise (you)*. All this is very plain language and was very much needed; yet what he had said in verse 2 should not be forgotten.

V. 23. From the above described abuses of the Supper, the apostle is led to relate what he had learned of its institution and design, — a very important passage for the instruction of the Christian church, not then only, but in all ages. — *Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου*, *For (γὰρ, explanatory) I received from the Lord*. The question has been much discussed whether Paul received what follows directly from the Lord, as he did the leading doctrines of the gospel (cf. Gal. i. 12), or indirectly by tradition; and the meaning of *ἀπὸ*, as distinguished from *παρά*, has been dwelt upon. But the distinction between these two prepositions in N. T. Greek must not be urged too positively. Besides, in the same clause we have *παρ-έλαβον*, and the emphatic word *ἐγὼ* is significant. It is not improbable, therefore, that the apostle here states something which he had received directly from the Lord himself (*δι' ἀποκαλύψεως* 'I. X. Gal. i. 12); and this is the opinion of some of the best expositors. — *ὃ καὶ παρέδωκα ὑμῖν, ὅτι κτέ.* *that which I delivered also to you, that the Lord Jesus in the night in which he was betrayed took a loaf of bread.* *καὶ παρέδωκα ὑμῖν*, *delivered also to you*, as well as received from him. *ὅτι*, declarative, *the fact that*. *ἦ*, sc. *ἐν*, expressed before *τῇ νυκτί*. Note *παρεδίδοτο* (Att. *-το*), imperf. The betrayal was something impending over him, and

Judas was already taking the preliminary steps with this end in view. ἄρτος may be used in the plur., *loaves of bread* (cf. Matt. 14. 17, 19; Mark 6. 41); and hence we may render ἄρτον here *a loaf of bread*, or as generic, *bread*.

V. 24. καὶ εὐχαριστήσας ἔκλασεν (κλάω) κτέ., *and having given thanks he brake it, and said*. Luke also says εὐχαριστήσας. From this word, the name *eucharist*. Matt. and Mark say εὐλογήσας, *having blessed*; but, in speaking of the cup, they say εὐχαριστήσας. The two words are closely akin in meaning: εὐλογέω, *to praise, celebrate with praises*; εὐχαριστέω, *to give thanks*, Vulg. *benedico*, w. the acc. *to bless, invoke blessings upon*. ἔκλασεν, *he brake it*. The loaves were made in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter; hence they were not cut, but broken (Th. Lex.). — τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν, *This is my body which is for you*. Note the omission of κλάμενον, not found in any critical edition. Luke alone adds διδόμενον, *given, being given*. Whether the loaf now broken was handed to them in fragments, to each a single piece, or was passed around on something like a plate, is not stated; but the latter is regarded as much more probable. That they would view this loaf now broken as anything else than a symbol, seems hardly possible. How they must have been impressed by this symbol and the one following, — the cup! Do we, in the celebration of the Supper, bring home vividly to our own minds the true significance of these symbols? τοῦτο, *this*, calls attention to the broken loaf which he still held in his hand. The position of μου, gen. w. σῶμα, is unusual, but μου (enclit.) is not to be regarded as emphat. Note the τό after σῶμα, making the ὑπὲρ ὑμῶν distinct and definite. — τοῦτο ποιεῖτε (pres. imperat.), *This do ye, continue to do, be in the habit of doing*. They evidently understood these words as a command to make the celebration of the Supper a sacrament to be ever afterwards observed by the Christian church. — εἰς τὴν ἑμὴν ἀνάμνησιν. Here we have presented the first design of the ordinance. εἰς denotes the end in view; ἑμὴν has here, as often, the force of the pers. pron. in the gen.; ἀνάμνησιν, *the act of calling to mind*. The clause may be rendered, *to call me to mind* (vividly and affectionately). Cf. Th. Lex. ἀνάμνησις. Vulg. *in meam commemorationem*; in w. acc., not in w. the abl. The usual English rendering, *in remembrance of me*, is very inadequate.

V. 25. ὡσαύτως καὶ τὸ ποτήριον (sc. ἔλαβεν) μετὰ τὸ δειπνήσαι, *In the same manner* (i. e. in the same manner as he took the bread with the giving of thanks, and offered it to them, so he took) *the cup also, after partaking of the Supper*. Note that we have ὡσαύτως, not ὁμοίως, *in like manner*. May we not distinguish between the two words? Note also μετὰ τὸ δειπνήσαι, not μετὰ τὸ δεῖπνον. — λέγων· τοῦτο τὸ ποτήριον . . . αἵματι, *saying, this cup is the new covenant in my blood* ("ratified by the

shedding of, and therefore *standing in*, as its conditioning element." Alf.). *The new covenant*, in distinction from the old covenant,—the Abrahamic, or the Mosaic, under which the Jewish nation had lived. Note here ἡ καινὴ διαθήκη, the usual title in Greek of the New Testament. — **ΤΟΥΤΟ ΠΟΙΕΙΤΕ . . . Εἰς τὴν ἑμὴν ἀνάμνησιν.** The same words as above, with the same significance, with the added clause *ὡσάκις ἐὰν πίνητε* (pres. tense implying continued or repeated action), *as often as ye drink it.* We find in Matt. the words *πίετε ἐξ αὐτοῦ πάντες*, *do ye all drink of it*; in Mark, *καὶ ἔπιον ἐξ αὐτοῦ πάντες*, *and they all drank of it*, — words omitted by Luke and Paul. On the use of *ἐὰν* here, see Th. Lex. *ἐὰν*, II.

V. 26. **ὡσάκις γὰρ κτέ.,** *For as often as ye eat this bread and drink the cup, ye proclaim the death of the Lord until he shall have come.* Note here in the last clause the 3d pers., showing that these are not the words of Jesus, spoken to his disciples, but those of Paul, addressed to the Corinthian church, and giving a most important reason for the observance of the Supper; a second point. Cf. note on *εἰς . . . ἀνάμνησιν*, verse 24. Paul and Luke do not add the words of our Lord in Matt. and Mark, *And I say to you, I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.* This constitutes properly a third point in connection with the study of the Supper, — the fact that it typifies the marriage Supper of the Lamb.

Note in this verse the words, *and drink the cup.* The withholding of the cup from the laity is plainly in opposition to the teaching here.

V. 27. **ὥστε, Wherefore, So that,** — the conclusion from what is said above, showing why the apostle describes so fully the institution of the Supper. — **ὅς ἂν . . . ἀναξίως,** *whoever shall eat (may eat) the bread or drink the cup of the Lord in an unworthy (disorderly) manner.* τοῦ κυρίου in the same sense as κυριακόν, verse 20. Note carefully the meaning of *ἀναξίως*, *in an unworthy manner*, such as is described in verse 21. The question which many persons have put to themselves in coming to the Lord's Supper — *Am I worthy?* — is totally irrelevant, and in no way suggested by this word when rightly understood. — **ἐνοχος ἔσται κτέ.,** *shall be guilty of* ("guilty of a crime committed against." Th. Lex.) *the body and the blood of the Lord.* As this solemn and holy ordinance is intended to bring these vividly to mind, and proclaim them to the world, and to typify the marriage Supper of the Lamb in Heaven, so the perversion and desecration of the ordinance is a crime committed against the body and the blood of the Lord. Surely this thought must have affected most deeply the minds of all reflecting persons in the Corinthian church.

Vv. 28, 29. **δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν κτέ.,** *But (δέ continuative) let a man (ἄνθρωπος, comm. gend.) prove (test, examine, O.V.) himself, and so (in this spirit of self-examination) let him eat of the bread ana*

drink of the cup. Note that the imperatives are all pres. tense, denoting what is to be habitual. — ὁ γὰρ ἐσθίων κτέ. *For* (reason for the exhortation to self-examination) *he who eats* (the bread) *and drinks* (the cup), *eats and drinks judgment* (condemnation, B. U.; damnation, O. V.) *to himself, if he fail to discern the body*; i. e. if he fail to reflect upon and perceive the solemn meaning of this symbol. The particip. in the three principal uses is logical here; *while he fails, because he fails, if he fail, to discern the body.* Note here and often in N. T. κρίμα “in a forensic sense, the sentence of a judge.” Here, “the judgment or punishment of God.” Th. Lex. Th.

Vv. 30, 31. διὰ τοῦτο, *On this account*, because of the desecration of the Supper, the failure to interpret the symbol aright and thus to bring vividly to mind the crucified body of the Lord. — ἐν ὑμῖν πολλοὶ κτέ., *there are among you many sickly and infirm persons, and not a few are falling asleep.* No marked distinction exists betw. ἀσθενεῖς and ἄρρωστοί. I think the former is better rendered by the Eng. word *sick*, (cf. Th. Lex. ἀσθενής and ἀσθενέω); the latter by the word *infirm*, or *feeble*. Note κοιμῶνται, pres. tense, not perf. In N. T. ἱκανοί nearly synonymous w. πολλοί, yet somewhat less emphat. Expositors are not fully agreed as to the meaning of this verse, whether it denotes that which is physical, some unusual sickness and mortality in Corinth, or simply that which is moral, a want in general of religious life, or both together. The first is by far the most general opinion. — εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. Note that one verb is fr. δια-κρίνω, the other fr. κρίνω. *But if we discerned* (*discriminated*) *ourselves* (testing our frame of mind and determining whether we saw in the elements before us the symbolism, the real meaning of those elements (cf. δοκιμαζέτω . . . ἑαυτόν, verse 28), *we should not be judged* (condemned of God. Cf. κρίμα, verse 29, note).

Vv. 32, 33. κρινόμενοι δὲ . . . κατακριθῶμεν, *But being judged* (and our conduct being condemned) *by the Lord, we are chastened* (*by Him*), *that we may not be condemned* (ultimately and wholly) *together with the world.* The meaning of this verse appears plain when we distinguish between κρίνω, *to judge*, — often denoting an unfavorable judgment for some offence which receives punishment (it may be of the nature of chastisement or discipline for the sake of reformation, as here), — and κατακρίνω, *to condemn* (fully and ultimately); often spoken “of God condemning one to eternal misery.” Th. Lex. Note that the 1st pers. is here used, making the statement one of general application and not confined to the Corinthian church alone. In connection with the important thought in verse 32, cf. 1 Cor. 5. 5; 1 Tim. 1. 20; 2 Tim. 2. 25; Tit. 2. 12; Heb. 12. 6. — ὥστε, κτέ., *Wherefore, my brethren, when you come together to eat, wait for one another.* A concluding exhortation. Note the kindly address, ἀδελφοί μου. — εἰς τὸ φαγεῖν, *to eat*, i. e. to partake of

the Lord's Supper. — ἀλλήλους ἐκδέχεσθε, *wait for one another* (in opposition to the custom mentioned in verse 21) till each has received his portion. For the uses of ἐκδέχομαι, the meaning of which has been questioned here, see Th. Lex.

V. 34. A concluding direction. εἴ τις πεινῶ, κτέ., *If any one is hungry, let him eat at home, that you may not come together for judgment* (condemnation, B. U., O. V.). Note here ἐν οἴκῳ, *at home*; Att. οἶκοι, not in N. T. — τὰ δὲ λοιπά, *And the rest, the things which are left*, not mentioned in the preceding passage, vv. 17-34. — ὡς ἂν ἔλθω διατάξομαι, *when I shall have come* (indicating uncertainty on this point), *I will set in order* (points relating rather to external order, than to doctrine). Cf. 7. 17; 9. 14; 16. 1; Gal. 3. 19; Tit. 1. 5.

CHAPTERS XII., XIII., XIV. Another irregularity in their assemblies requiring correction. See ch. 11. 18, note on πρῶτον μὲν. Chrys. remarks on this whole passage: τοῦτο ἅπαν τὸ χωρίον σφόδρα ἐστὶν ἀσαφές· τὴν δὲ ἀσάφειαν ἢ τῶν πραγμάτων ἄγνοιά τε καὶ ἔλλειψις ποιεῖ τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων. *This entire passage is exceedingly obscure; but our ignorance of the facts, and lack of the things then happening but now not taking place, occasions the obscurity.*

CHAP. XII. Variety and unity of spiritual gifts (vv. 1-11). This variety and unity illustrated by the many members in one body (vv. 12-31).

Vv. 1, 2. Περὶ δὲ τῶν πνευματικῶν κτέ., *Now* (δέ continuative, correl. of μὲν in 11. 18) *concerning spiritual gifts, brethren, I am not willing that you continue ignorant.* Some regard τῶν πνευματικῶν as masc., *persons filled with the Spirit*; but it seems much more logical as neut., and synonymous with χαρίσματα. — οὐ θέλω ὑμᾶς ἄγνοεῖν. Cf. 10. 1. — οἴδατε ὅτι . . . ἀπαγόμενοι, *ye know that when ye were Gentiles ye were led away to the dumb idols, as ye might be led* (without any intelligence or volition on your own part, by hap-hazard). ὅτι, declarative before the entire sentence; ἀπαγόμενοι, particip. w. οἴδατε. We might expect here, after ὅτι, the indic.; but a similar change to the particip. const. is found also in classic Greek (anacoluthon). Note τὰ ἄφωνα, *emphat. posit.*

V. 3. διὸ γνωρίζω κτέ., *Wherefore* (because in your former state as Heathen ye knew nothing of the operations and gifts of the Spirit, for this reason) *I make known to you.* — ὅτι οὐδεὶς . . . λέγει· *that no one, speaking in the Spirit of God, says etc.* ἐν πνεύματι θεοῦ, the element in which the action takes place. λαλῶν directs attention more to the mere

utterance; λέγει, to the thought. — ἀνάθεμα Ἰησοῦς, *Jesus is anathema* (a curse; for the singular transition from the primitive meaning of ἀνάθεμα see Th. Lex.). — καὶ οὐδεὶς δύναται εἰπεῖν κτέ., *and no one is able to say, Jesus is Lord, except in the Holy Spirit.* The former expression would be used by the Heathen and many of the Jews; the latter, by Christians only. Ἰησοῦς, the personal, individual name is here used instead of Χριστός, the historical and official name. ἐν πνεύματι θεοῦ and ἐν πν. ἁγίῳ, synonymous. It may be that the Corinthians had supposed the influences of the Spirit to be limited to the supernatural gifts, and that they needed instruction on this important and elementary point of Christian doctrine. Not only the declaration in this verse, but especially the more specific statements which follow, would lead them to correct views on this subject.

Vv. 4-7. Διαίρεσεις δὲ κτέ., *Now there are diversities of gracious gifts, but the same Spirit.* διαίρεσεις, *distinctions, differences, distinctions arising from a different distribution to different persons.* Th. Lex. Cf. αἰρέσεις, II. 19. — καὶ διαίρεσεις διακονιῶν κτέ., *And there are diversities of ministrations (services, cf. διάκονος), and the same Lord (κύριος, lord, master; διάκονος, servant, attendant).* — καὶ διαίρεσεις ἐνεργημάτων κτέ., *And there are diversities of workings (operations, O. V., B. U., Worchyngis, Wiclif; as distinguished from ἐνέργεια, it means strictly things wrought, effects), but (it is) the same God who works all things (ἐνεργήματα) in all (who are thus influenced by the Spirit).* The one striking thought here presented, of unity in diversity, would be readily understood. Cf. Heb. 2. 4. The purpose of these various gracious gifts (χαρίσματα) is presented in verse 7. — ἐκάστῳ δὲ δίδοται κτέ., *But to each one is given the manifestation of the Spirit (the showing forth, the making plain, the work and energy of the Spirit).* — πρὸς τὸ συμφέρον, *for that which is profitable* (not to create disorder in the assemblies, not for vain show). Cf. 14. 12.

Vv. 8-11. The distribution of these various χαρίσματα. Meyer presents the following analysis: —

I. Gracious gifts (χαρίσματα) which relate to the *intellectual* power. 1st, λόγος σοφίας; 2d, λόγος γνώσεως.

II. Gracious gifts depending on the *power of faith* (Glaubensenergie). 1st, The πίστις itself. 2d, The actual workings of the same: (a) ἰάματα; (b) δυνάμεις. 3d, The oral working of the same, viz. προφητεία. 4th, The critical working of the same, the διάκρισις πνευμάτων.

III. Gracious gifts relating to *tongues* (γλωσσαι). 1st, The speaking with tongues. 2d, The interpretation of tongues.

Vv. 8, 9. ᾧ μὲν . . . ἄλλῳ δὲ κτέ., *For (confirmation of verse 7) to one is given through the Spirit the word of wisdom; and to another the word of knowledge according to the same Spirit.* Note ἄλλῳ δέ, st. ᾧ δέ. “A

loose const., as in verse 28," Alf. It is difficult to express the full and exact meaning of λόγος here and in many passages. It includes the ideas of *speaking* and *reasoning*, *oratio* and *ratio*; with σοφίας and γνώσεως, "the art of speaking to the purpose about things pertaining to wisdom or knowledge," Th. Lex. Expositors are far from any agreement respecting the meaning of the two words σοφία and γνώσις. Perhaps σοφία, in the light of ch. 2. 6 ff., may mean the higher and the genuine wisdom relating to Christ and his work on earth; γνώσις, a deeper and more penetrating knowledge of all questions relating to the Christian system as a whole. Cf. Eph. 1. 17; cf. notes of Alf. and of Meyer in loco. — ἐτέρῳ πίστις . . . ἄλλῳ δὲ κτέ., *to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit.* Note the emphatic repetition of the word Spirit, and of the thought, the oneness of the Spirit. Note also ἐτέρῳ, *to another* of a different class. The word πίστις here in a special sense. "A higher measure of the ordinary grace of faith, — such a faith as enabled men to become confessors and martyrs, and which is so fully illustrated in Heb. 11. 33-40. This is something as truly wonderful as the gift of miracles." Hodge.

Vv. 10, 11. The diversity of gifts strikingly presented in verse 10; their unity, in verse 11. — ἄλλῳ δὲ . . . ἄλλῳ δὲ κτέ., *and to another workings (things accomplished, the facta) of miracles* (see Th. Lex. δύναμις, b); *and to another prophecy; and to another discerning of spirits; to another (different) kinds of tongues; and to another the interpretation of tongues.* With διάκρισις here cf. Rom. 14. 1. πνευμάτων, *of spirits*, whether the Holy Spirit, or the mere human spirit, or that of demons (1 Tim. 4. 1, 1 John 4. 1). The meaning of γένη γλωσσῶν has been much discussed; and on scarcely any other point in the N. Test. are expositors more at variance. Does it mean *different kinds of languages* actually spoken? This is the view of the older expositors generally, and is in keeping with the narrative in Acts 2. 4. In the great commercial city of Corinth it is probable that many different languages may have been spoken, as in Jerusalem on the day of Pentecost. But the question has been raised, May not the reference be to ecstatic utterances, distinct from any known language? or again, may it not include both, — foreign languages and ecstatic utterances? One of these last views is more generally taken by modern scholars. — πάντα δὲ ταῦτα ἐνεργεῖ κτέ., *but all these things the one and the same Spirit works, dividing* (διαρῶν, fr. διαίρω; cf. διαίρεσις), *distributing* (Th. Lex.), *severally* (or *separately*) *to each one as He will (according to His own will).* Note here how distinctly the personality of the Holy Spirit is set forth.

Vv. 12, 13. Καθάπερ γὰρ τὸ σῶμα κτέ., *For* (γὰρ, confirmatory) *just as* (-περ, intensive) *the (human) body is one, and has many members, and all the members of the body, being many* (or *though they are many*), *are one*

body (note the emphatic repetition of *σῶμα*), *so also is Christ* (the *head* of the church; cf. 6. 15; Eph. 4. 15, 16; 5. 29, 30; Rom. 12. 4, 5). — *καί* (introducing an additional and important thought) *γὰρ* (confirmatory) *ἐν ἐνὶ πνεύματι κτέ.*, *For in one Spirit we all were baptized into one body, . . . and were all made to drink of one Spirit* (ἐποτίσθημεν, fr. ποτίζω, pass. w. acc.). Some have found here a reference to the cup of the Supper; but this seems to most expositors irrelevant. How strongly the organic unity of all believers in Christ, of whatever nation or condition in life, is here affirmed! Note how emphatic the idea *one Spirit* is made in this verse.

V. 14, 15. *καὶ γὰρ τὸ σῶμα κτέ.* (*καί* adding an important idea expressed above and here repeated), *For the body is not* (note the emphatic form *ἔστιν*) *one member, but many.* — *ἐὰν εἴπῃ ὁ πούς· κτέ.*, *If the foot shall say* (εἴπῃ, aor. subjunc., “a supposed future case stated distinctly and vividly,” Good.), *Because I am not a hand, I am not of the body.* — *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.* The former rendering (O. V.), “is it therefore not of the body?” suggests, by the neg. *οὐ*, the affirmative answer, *Yes! it is not of the body.* This, of course, is illogical; hence a period after *σώματος* is the proper punctuation (so Tisch., W-H., Meyer, Stanley, Lach., Kling, et al.), and the sentence may be rendered, *it is not therefore not of the body; or it does not therefore fail to be of the body. οὐκ ἔστιν, it is not, it fails to be.* The first neg. (*οὐ*) qualifies the entire statement; the second (*οὐκ*) qualifies *ἔστιν* alone. — *παρὰ τοῦτο*, *placed by the side of this, on this account, therefore.* Only here in N. Test.; occurs in classic Greek.

Vv. 16, 17. *καὶ ἐὰν εἴπῃ τὸ οὖς· κτέ.*, *And if the ear shall say, Because I am not an eye, I am not of the body, it does not therefore fail to be of the body.* The same const. as in verse 15; a similar illustration to emphasize the thought. — *εἰ ὅλον τὸ σῶμα ὀφθαλμός* (sc. *ἦν*, cf. 19), *ποῦ ἡ ἀκοή;* (sc. *ἦν ἄν*), *If the whole body (the body entire, ὅλον) were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?* All this shows most strikingly the absurdity of saying, because I have n't this or that gift which some other member of the church possesses, therefore I have nothing to do, no part to take in promoting the interests of the church.

Vv. 18-20. *νυνὶ δὲ ὁ θεὸς ἔθετο κτέ.*, *But now* (as the case actually stands) *God has placed the members, each one of them* (ἐν ἑκάστῳ, *emphat.*) *in the body just as he wished* (or *willed*). It may be interesting in this connection to compare what Socrates said of the wisdom and benevolence of the Creator, as seen and proved in the organism of the human body, in the adaptation of all parts of the body to all the other parts. Mem. of Socrates, book i. ch. 4, and book iv. ch. 3. — *εἰ δὲ ἦν τὰ πάντα κτέ.*,

But if they all were (actually) one member, where were the body? or where would be the body? A startling thought! — νῦν (above νυί, w. demonstr. iota) δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα, But now (as a matter of fact) there are many members, but there is one body. The application of all this to Christ's spiritual body—the Church—is very apparent.

Vv. 21-24. Up to this point the less gifted and less prominent members are shown to be indispensable; but now the more gifted and prominent are brought into view and taught a lesson. — οὐ δύναται δὲ ὁ ὀφθαλμὸς κτέ., *And the eye cannot say to the hand, I have no need of thee (lit. need of thee I have not), or again the head to the feet, I have no need of you. — ἀλλὰ πολλῶ μᾶλλον κτέ., But much rather (or Nay, much rather) the members of the body seeming to be weaker are necessary (ἀναγκαῖα, indispensably necessary).* This sets forth the positive side, in contrast with the above negative side. — καὶ ἃ δοκοῦμεν κτέ., *and (those members) of the body which we think (which seem to us) to be less honorable. τοῦ σώματος* limits the anteced. of ἃ, τὰ μέλη understood. — *τούτοις* (points to the anteced. of ἃ) . . . *περιτίθεμεν, on these (the less honorable parts of the body) we bestow more abundant honor; lit. we place around these etc.* Note that *τιμὴ* signifies primarily *value, price*, and hence, a token that a thing is prized, *veneration, honor*. Here the primary meaning of *τιμὴν* seems prominent, — *we place around these more costly articles, those of more value.* The remainder of the sentence makes the statement plainer. — καὶ τὰ ἀσχήμονα ἡμῶν κτέ., *and our uncomely members have more abundant comeliness, external beauty* (Th. Lex.). — *τὰ δὲ εὐσχήμονα . . . ἔχει, while our comely members have no need (no lack, no deficiency).* — ἀλλὰ ὁ θεὸς συνεκέρασεν (Lex. συγ-κεράννυμι) τὸ σῶμα κτέ., *But God has united (fitted, adjusted, lit. mixed) the body together; to the part lacking giving more abundant honor.*

Vv. 25, 26. *ἵνα μὴ ᾖ σχίσματα κτέ., in order that there may not be schisms (divisions, rents) in the body. — ἀλλὰ τὸ αὐτὸ . . . τὰ μέλη· but that the members may have the same care for one another. τὸ αὐτὸ, obj. of μεριμνῶσιν. Note here the plur. verb w. neut. plur. subj., the members (each and all) have the same care. In verse 26, συνπάσχει, sing. verb w. neut. plur. subj. viewed collectively. — καὶ εἴτε πάσχει κτέ., And whether one member suffers, all the members suffer together (or suffer with it). — εἴτε δοξάζεται μέλος κτέ., or (εἴτε . . . εἴτε, whether . . . or) a member is made glorious (adorned with lustre), all the members rejoice together (or rejoice with it).*

Vv. 27, 28. Application of what has just been said (vv. 14-26) respecting the human body to the first readers of the epistle, — the church in Corinth. — *ὑμεῖς δὲ ἔστε σῶμα κτέ., And (or Now, δέ continuative) ye (emphat.) are Christ's body and members severally (or individually).*

In every Christian church the conception of the ideal body of Christ is presented to the mind; as also that of the ideal temple of God. Cf. ch. 3. 16. Each figure is striking and beautiful. It is not necessary or proper to press the illustration in either case so far as to say that each individual church is a separate and distinct body of Christ or a separate and distinct temple of God. This thought evidently was not in the writer's mind. On *ἐκ μέρους* see Th. Lex. *μέρος*. — *καὶ οὖς μὲν κτέ.* We should expect in a following clause *οὖς δέ*, but the const. is changed (anacoluthon, Winer, § 63; Butt., § 151, 11), and the const. rendered literally into English is obscure. Luther, Martin, De Saci, do not translate *οὖς μὲν*. We may perhaps render the sentence, *And various officers as well as gifts God has placed, or appointed, in the church, first apostles, secondly prophets, thirdly teachers, etc.* *ἐν τῇ ἐκκλησίᾳ* here in the general or collective sense; not simply the church in Corinth. *ἀποστολόους*, not limited to those first appointed, but in a more general sense, including Paul himself, and Barnabas, and James the Lord's brother. Cf. Acts 14. 4 and 14; 1 Thess. 2. 6; 2 Cor. 8. 23. On the full meaning of *προφήτας* see Th. Lex. — *ἔπειτα δυνάμεις* (sc. *ἔθετο*) *κτέ.*, then miracles (miraculous powers), then gracious gifts of healings, helps (is thought to apply particularly to those who visited and aided the sick and the poor), governments (or pilotings) spoken of those who have the general direction of church affairs, (different) kinds of tongues. Cf. verse 10.

Vv. 29-31. *μὴ πάντες ἀπόστολοι; κτέ.* (the apostle still dwells on the thought, the diversity of gifts), *Are all apostles?* The neg. *μὴ* anticipates a neg. answer. We may render such a sentence into Eng. by omitting the neg. as above, or by a direct statement and a question; thus, *Not all are apostles, are they?* So with the following. The first form is the usual one in translating into Eng.: *are all prophets? are all teachers?* — *μὴ πάντες δυνάμεις;* It is not certain grammatically whether *δυνάμεις* is nom. or acc. obj. of *ἔχουσιν*. The former const. is usually preferred; the latter seems to me more correct. Cf. *δυνάμεις* in verse 28. *Do all possess miraculous powers? Do all possess gracious gifts of healings?* etc. Note the asyndeton, making each question distinct and emphatic. Bear in mind also the force of the neg. *μὴ*. The ready answer to all these questions is, — No, not all possess all these gifts, or fill all these offices. — *ζηλοῦτε δὲ κτέ.*, *But desire earnestly, have a zeal for, the gifts which are greater, or better, those which are of more value in the church.* With *μείζονα* here, cf. *μείζων*, ch. 14. 5. With the thought here, cf. verse 11. The Spirit distributes to each one as he will, but we may desire earnestly and pray for the greater gifts. — *καὶ* (introducing an additional and important statement) *ἔτι . . . δέκνυμι*, *And further (und überdiess, Meyer) I point out to you, I proceed to show you* (in ch. 13) *pre-eminently a way* (i. e. a way to attain what

you desire); the way of Christian love, without which all the most shining gifts are valueless.

CHAP. XIII. On Christian Love. The want of Christian love makes all other gifts worthless (vv. 1-3); the characteristics of Christian love (vv. 4-7); the eternity of Christian love, in contrast with other gracious gifts; those mentioned in ch. XII (vv. 8-12); it is superior to the other great Christian graces (verse 13).

This chapter has with propriety been called "a Psalm of Love."

V. 1. Ἐὰν . . . λαλῶ κτέ., *If I speak with the tongues of men and of angels, but have not Christian love, I am become sounding (ἤχων, fr. ἤχέω) brass, or a clanging cymbal.* A reference to the γένη γλωσσῶν, ch. 12. 10, 28, and to be understood, I think, of actual languages, together with a reference to the manner in which they are uttered: *if I speak with the tongues of men and the rapturous sounds of angelic voices.* — ἀγάπην, rendered in the O. V. *charity*; but this word now conveys a very different idea; rendered in the R. V. *love*, a much more accurate rendering than *charity*, and yet too general in meaning. The definition *brotherly love* is still nearer the idea, but is too limited. Does not ἀγάπη denote *love* such as may be predicated of God and of Christ and of all believers in Christ? Is it not properly called *Christian love*? This seems to me generally the most exact rendering. For the distinction betw. ἀγαπάω and φιλέω, see Th. Lex. φιλέω, 3. The classical student will observe how much oftener ἀγαπάω occurs in the N. T. than in any other Greek which he has read; while ἀγάπη is to him an entirely new word. — δέ is comm. rendered *and* here; the adversative *but* seems preferable. So R. V. — χαλκός. The researches of Schliemann have determined that this word usually, if not always, means *bronze* (a compound of copper and tin) rather than *brass* (a compound of copper and zinc). — κύμβαλον, *a cymbal*, in the form of two half globes of bronze, making a loud sound when struck together. Referred to in the O. T. (in the LXX.), 2 Sam. 6. 5; 1 Chron. 13. 8; Ps. 150. 5. Used in the worship of Cybele, Bacchus, Juno, and other deities Grecian and Roman. ἀλαλάζον, *ringing, clanging*. Cf. ἀλαλά, *a battle cry*; ἀλαλαγμός, Ps. 150. 5.

Vv. 2, 3. καὶ ἐὰν ἔχω κτέ., *And if I have the gift of prophecy and understand all mysteries (those truths which would be unknown to man without a divine revelation) and all knowledge (cf. 12. 8, note). "The knowledge of these mysteries would be the perfection of the gift of prophecy."* Alf. — καὶ ἐὰν ἔχω . . . οὐδέν εἰμι, *and if I have all faith so as to remove mountains, but have not Christian love, I am nothing (am worthless).* — πᾶσαν τὴν πίστιν (generic article), *all faith*, the faith which belongs peculiarly to the Christian. — ὥστε ὄρη μεριστάναι, prob-

ably a proverbial expression, denoting that which was impossible for mere human power. Cf. Matt. 17. 20 ; 21. 21. — οὐθέν, Att. οὐδέν. As δ was probably pronounced like *th* in this (as in modern Greek), and θ like *th* in thin, the change in sound was very slight. — καὶ ἐὰν ψωμίσω (ψωμί(ζω) κτέ., *And if I distribute (give away in fragments) all my possessions, and if I deliver up my body that I may be burned* (καυθήσομαι, fut. indic. pass. fr. καίω. W-H. read *καυχῆσωμαι*, 1st aor. subjunc. fr. *καυχάομαι*, *that I may glory*), but have not Christian love, I am profited in nothing (in no respect). The possession of knowledge and power quite miraculous, and the practice of charity and self-sacrifice never surpassed, all count for nothing without Christian love.

Vv. 4-7. ἡ ἀγάπη is here personified. The apostle gives first the positive side, then the negative, then again the positive. ἡ ἀγάπη μακροθυμεῖ, *Love* (the Christian Love of which he is speaking) *bears patiently (is long-suffering)*; χρηστεύεται ἡ ἀγάπη, *love is kind (is χρηστός)*; οὐ ζηλοῖ ἡ ἀγάπη, *love is not jealous*. (Note the reading and punctuation of Tisch. If we render ζῆλος *jealousy* and ζηλώω *to be jealous*, when used in a bad sense, we may thus distinguish them from φθόνος and φθονέω, always rendered in the N. T. by the word *envy*. Cf. Th. Lex. ζῆλος, 2); οὐ περπερεύεται, *is not boastful or vainglorious* (the probable meaning of περπερεύεται, used only here in N. T., and rarely in classic Greek); οὐ φυσιοῦται, *is not inflated (puffed up, conceited, proud)*; οὐκ ἀσχημονεῖ, *does not behave itself unseemly (is not ἀσχήμων, deformed, indecent, uncomely*. Cf. ch. 12. 23; 7. 36); οὐ ζητεῖ τὰ ἑαυτῆς, *does not seek its own interests* (cf. ch. 10. 33); οὐ παροξύνεται, *is not provoked (is not irritable*. An allusion, perhaps, to the dissensions, ch. 6. In keeping with the idea μακροθυμεῖ); οὐ λογίζεται τὸ κακόν, *does not take account of the evil* (inflicted upon it); οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, *does not rejoice in unrighteousness* (in any unrighteous act); συναίρει δὲ τῇ ἀληθείᾳ, *but rejoices with the truth* (τῇ ἀληθείᾳ personified as ἡ ἀγάπη); πάντα στέγει, *bears all things* (πάντα, a hyperbole in popular language readily understood); πάντα πιστεύει, *believes all things* (is not suspicious and distrustful); πάντα ἐλπίζει, *hopes all things*; πάντα ὑπομένει, *endures all things* (bears up under all trials),—nearly the same idea as πάντα στέγει. Yet many understand στέγει in the sense *covers*, a frequent classical meaning. Cf. στέγη, *roof*. May not both ideas (*to cover, to endure*) be expressed at once, in one word? Is it not true of genuine love that it seeks to cover, and patiently bears, the faults of loved ones? The rendering of Godet is not far from right, *elle excuse tout*. May we not in verse 7 regard πάντα as acc. of specification? *in all things is forbearing, in all things exercises faith, in all things has hope, in all things is steadfast*. Can all this be said of any other love than that of the Christian, the love which God has implanted in the heart? Illustrations of all this are not wanting.

V. 8-10. Up to this point we find Christian love *characterized*; but now, up to verse 13, in contrast with other gracious gifts, we view its *perpetuity*.—Ἡ ἀγάπη οὐδέποτε πίπτει κτέ., *Love never fails* (lit. *never falls*, i. e. *never perishes, never comes to an end*); but if there are prophecies, they will be done away (will be rendered ἀργός, idle, unemployed. For the gift of prophecy there will be no further use); and if there are tongues, they will cease (the gift of speaking in foreign tongues, i. e. the miraculous gift exhibited on the day of Pentecost will cease); and if there is knowledge, it will be done away. (The profoundest acquisitions of knowledge in this life will be laid aside as quite useless, ἀργός, in the far more complete and full knowledge of the future life.) Note in this sentence εἴτε . . . εἴτε . . . εἴτε, *if there are, if there is*; not ἐάν τε, *if there be*. The force of εἰ w. the indic. expressed or understood, as distinguished from ἐάν w. the subjunc., is important, and should always be observed.—ἐκ μέρους γὰρ γινώσκομεν κτέ., *For (a confirmation of the statements just made) we know in part* (very incomplete is our knowledge now, however profound we and others may think it) *and we prophesy in part* (*thcilwise*, Meyer; *partiellement*, Godet); *but when that which is complete shall have come, that which is in part will be done away*.

V. 11. An illustration of the preceding thought.—ὅτε ἤμην (Att. ἦν) νήπιος, κτέ., *When I was an infant, a little child* (Cf. Th. Lex. νήπιος, *I used to speak (to talk) as a little child, I used to think and feel* (see Th. Lex. φρονέω) *as a little child* (*je sentais comme un enfant*. Godet), *I used to reason as a little child* (*je raisonnais* etc. Godet). Note the force of the imperf. tense.—ὅτε γέγονα ἀνὴρ, κτέ., *now that I am become a man, I have done with the things of a little child* (they are all done away and have become ἀργός. καθήρηκα fr. καταργέω). Compare Jonathan Edwards at the age of one, two, or three years with Jonathan Edwards in his manhood, and we have a faint contrast between our present and our future development.

V. 12. Confirmation and explanation of the preceding verses.—βλέπομεν γὰρ ἄρτι κτέ., *For we see now through a mirror* (according to the ocular illusion by which the object seen in the mirror seems to be behind it. So Meyer, Alf., Kling, Edwards), or *by means of a mirror* (Godet, Poor). The former was probably the conception of the writer. Bear in mind that their mirrors were metallic and generally very obscure; very different from our mirrors of glass.—ἐν αἰνίγματι, *in an obscure saying, in an enigma*. Cf. Num. 12. 8, in the LXX. δι' αἰνιγμάτων; the reference is thought to be to the revealed word, which is dark and obscure in comparison with the future clear and perfect knowledge. So Alf., Meyer, Kling, Hodge, Edwards, Delitzsch, et al.; *in einem dunkeln Wort*, Luther. Others render it adverbially; αἰνιγματικῶς, *enigmatically, conjecturally, obscurely*. So B. U.; *obscurément*, Godet; *darkly*, O. V. and

R. V. While the latter idea is correct so far as it goes, yet the idea of *the word* is probably not to be lost sight of, as in Num. 12. 8. — τότε δὲ κτέ., *but then* (ὅταν δὲ ἔλθῃ τὸ τέλειον, verse 10) *face to face*; πρόσωπον, appos. w. the subj. of βλέψομεν understood. — ἄρτι γινώσκω κτέ., *now I know in part, but then shall I know fully* (definitely ἐπι-) *even as I was also fully known*. Paul here uses the 1st pers. sing., individualizing himself and using an expression full of joyful expectation. Meyer, Kling, et al. refer ἐπεγνώσθην to the time of his conversion, but that limits the idea quite unnecessarily; *even as I was also fully known* (of God, in all my earthly life). Note the καί, *also*. I shall then have definite knowledge, even as God also knew me definitely. It is perhaps better to render ἐπιγινώσσομαι, *shall know definitely*, rather than, *shall know fully*; since no finite being can know fully, as God knows. True, this clause is in antithesis to ἐκ μέρους, but definite, distinct knowledge forms a marked contrast to all that is fragmentary and enigmatical, or conjectural.

This passage may perhaps remind the classical scholar of the remarkable description in Plato's Republic, Book VII. But how much loftier and more animating is the conception of Paul than that of Plato!

V. 13. *νυνὶ δέ*, *But now, nuni* in the illative sense. Since the other χαρίσματα, mentioned above, cease with this life, Paul emphasizes the fact that the three following are abiding. To take *νυνὶ* in the strictly temporal sense seems illogical. Perhaps the temporal sense does not wholly disappear, yet the illative is far more prominent. So Alf., Meyer, Godet, Kling, et al. — μένει, *abides, remains, does not pass away*. The pres. tense, in its widest, fullest sense, expressing that which is always true without regard to time. — πίστις, ἐλπίς, ἀγάπη (note the asyndeton, making each distinct and emphatic), *faith, hope*, — both in the fullest N. T. sense; the faith and hope which the Christian alone knows and exercises, — ἀγάπη, *love, Christian love*; in the same sense as throughout this chap.; and also in the sense found only in the Bible. — τὰ τρία ταῦτα (note the force of the article), *just these three*; implying that μένει can be predicated of these three alone as Christian graces. *μείζων δὲ τούτων ἡ ἀγάπη* (emphat. posit.), *and of these Christian love is greatest*, lit. *is greater*; *von höherem Werthe* (als die beiden anderen), *of higher worth* (than both of the others), Meyer; "because it contains in itself the root of the other two." De Wette. For another instance of this use of the comparat. w. the gen. cf. Matt. 23. 11. Do not the churches of the present day, even those which are most evangelical, need more ἀγάπη? Can genuine Christian faith and hope exist without Christian love?

CHAP. XIV. Practical rules for the exercise of the spiritual gifts.

The gift of prophecy superior in value to that of speaking with

tongues (vv. 1-25). Directions respecting the use of the spiritual gifts, particularly of those just mentioned (vv. 26-33). Women commanded to keep silence in the churches (vv. 34, 35). Enforcement of the foregoing instructions (vv. 36-38). A summing up of the leading points (vv. 39, 40).

V. 1. Διώκετε τὴν ἀγάπην (note the asyndeton. Thus the sentence is introduced with more point and force). *Follow earnestly after Christian love* (so as to secure it). διώκω, *to pursue eagerly, to press on after*, is spoken of one who in a race runs swiftly to reach the goal, or the prize. Cf. Phil. 3. 12, 14. *Follow after* is far less forcible than διώκετε. *Pursue after*, B. U.; *jaget der Liebe nach*, Meyer.—ζηλοῦτε δὲ κτέ., *and zealously strive after spiritual gifts, the gifts of the (Holy) Spirit*. Cf. ch. 12. 1. Not simply the gift of speaking with tongues, though that would be prominent in their minds, but spiritual gifts in general.—μᾶλλον δὲ ἵνα κτέ., *but still more* (i. e. more than for the spiritual gifts in general) *that ye may prophesy*, that ye may in clear and plain language declare divine truths. Δέ after ζηλοῦτε is omitted in the Vulg., also by Luther. It is rendered *yet*, R. V.; *and*, B. U. It is logical with either rendering. *Continue to press on after* (pres. imperat.) *Christian love*, so as to attain it in full measure, *and* (while so doing) *zealously strive after spiritual gifts*; or we may render, *continue to press on after Christian love, yet* (in the meantime) *zealously strive after* etc.

Vv. 2, 3. ὁ γὰρ λαλῶν γλώσση κτέ., *For* (confirming the exhortation just given) *he who speaks in a tongue speaks not to men, but to God*. Godet understands γλώσση to mean the ecstatic language which flourished at Corinth, “le langage extatique qui fleurissait à Corinthe.” The rendering *unknown*, or *foreign, tongue*, is preferred by many. Cf. ch. 12. 10.—οὐδεὶς γὰρ ἀκούει, *for no one understands*, no one detects with the ear articulate sounds which are intelligible to him. Note this use of ἀκούει. Cf. the apparent contradiction of Acts 9. 7; 22. 9; cf. Mark 4. 33. Used thus in the LXX. also.—πνεύματι δὲ κτέ., *but in the spirit* (or *with the spirit*, B. U.) *he speaks mysteries*, things not revealed and made plain to others, but hidden in his spirit, in an ecstasy. Or it may mean, *by the Spirit*; the Holy Spirit, who directs the spirit of the man. Either is grammatical and also logical in the connection. The former is the usual view. Cf. v. 14.—ὁ δὲ προφητεῶν κτέ., *But he who prophesies* (declares in plain language divine truths) *speaks to men edification* (that which builds them up spiritually), *and encouragement, and consolation* (that which affords them comfort).—παράκλησιν, very comprehensive in meaning: *exhortation, encouragement, consolation*. Cf. παράκλητος and παρακαλέω, very important words in the N. T.—παραμυθίαν, only here in the N. T.

Vv. 4, 5. ὁ λαλῶν γλώσση κτέ., *He who speaks in a tongue edifies himself.* This certainly seems to imply that he himself understands what he speaks, although others understand nothing. So Hodge views the statement; yet many others (Alf., Meyer, Kling, Godet, et al.) think that the human spirit, without the aid of the mind, is edified in this ecstatic condition. — ὁ δὲ προφητεύων κτέ., *but he who prophesies edifies an assembly, a church;* since all understand what he says. — θέλω δὲ πάντας κτέ., *Νοῦν (δέ continuative) I am willing (or I desire) that you all speak with tongues.* This he says to correct any false impression of his meaning. It is very difficult to give always an exact rendering of θέλω. See Th. Lex. — μᾶλλον δὲ ἵνα κτέ., *but rather that (I have a stronger desire that) you prophesy.* Note the difference betw. the acc. w. infin., the direct object after θέλω, and ἵνα w. subjunc., expressing more prominently the idea of purpose or design. — μείζων δὲ ὁ προφητεύων κτέ., *and greater (of greater worth; cf. ch. 13. 13) is he who prophesies than he who speaks with tongues, except he interpret, in order that the church may receive edification.* Note the emphat. ἐκτός εἰ μή. Cf. ch. 15. 2; 1 Tim. 5. 19. Th. Lex., εἰ, III. 8. d. Note also here εἰ w. subjunc.

V. 6. νῦν δέ, ἀδελφοί, κτέ., *But now, brethren,* (the case presented before them in a plain, practical question) *if I come to you speaking with tongues, in what respect shall I benefit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or teaching?* The active meaning of the ending -σις is prominent in ἀποκαλύψει and γνώσει, — *in the act of revealing or in the act of making known.* “The four terms at the end of the verse form two parallel pairs. On the one side, *revelation* and *knowledge* — these are the divine internal gifts — on the other side, *prophecy* and *teaching*: these are the exterior manifestations of the two-fold divine communication.” Godet.

Vv. 7, 8. ὅμως (paroxytone) is adversative, *yet, nevertheless,* Vulg. *tamen*; placed first in the sentence, although logically it belongs before ἐὰν διαστολήν. Cf. Gal. 3. 15. So Alf., Meyer, Kling, et al. Other renderings and explanations are less probable. — The particip. διδόντα, concessive. We may render the sentence, *The things without life, whether pipe or harp, though they may give a sound, yet (ὅμως) if they do not give a distinction in the tones, how will that which is piped or harped be known?* Who can detect any melody or any tune? — καὶ (introducing another thought in the same line) γὰρ (introducing a confirmation of the thought in πῶς γνωθήσεται κτέ.) ἐὰν . . . δῶ, κτέ., *For if a trumpet give an uncertain (ἄδηλον, not plain) sound (φωνήν, often in this sense; see Th. Lex.), who will prepare himself for battle?* The signal for an attack was given by the trumpet. Note this meaning of πόλεμος, frequent in Hom., rare in Att. A more suitable rendering here than *for war; zur Schlacht*,

Meyer; à la bataille, Godet. A negative answer is readily suggested to both questions.

V. 9. Application of the preceding. — οὕτως καὶ ὑμεῖς κτέ., *So ye also (vous aussi, Godet), unless ye give by the tongue distinct utterance (or discourse), how will that which is spoken be known (be understood)?* To this, the neg. answer is suggested; hence ἔσεσθε γὰρ κτέ. (ye will not be understood), *for ye will be (continually) speaking* (note the force of ἔσεσθε w. the particip.) *into the air*; implying that which is utterly useless and unintelligible. Cf. ch. 9. 26, οὐκ ἀέρα δέρον.

Vv. 10, 11. A further confirmation, by a new example, of the preceding thought. — τοσαῦτα εἰ τύχοι γένη κτέ., *So many, perchance (different) kinds of voices are in the world, and no one (i. e. no kind) is without signification*; εἰ τύχοι (note here εἰ w. the optat., rare in N. T.), *lit. if it should happen*; adv. in force, *perchance*; *vielleicht, Meyer*; *so many, I know not how many, j'ignore combien, Godet*; φωνῶν, *of voices, i. e. of languages*; καὶ οὐδὲν ἄφωνον, *and no one (of these languages) is ἄφωνον, without voice, without intelligible sound*; *unverständlich, Meyer*; *inarticulé, Godet.* — ἐὰν οὖν μὴ εἰδῶ κτέ., *If then I do not know the force (the meaning) of the voice (i. e. of the language), I shall be to the one who speaks a foreigner, and the one who speaks will be a foreigner to me (or in my case).* I in my relation to the one who speaks and he in his relation to me will be alike foreign; βάρβαρος, *a foreigner, not necessarily a barbarian, in the ordinary sense of the word.* Cf. Acts 28. 2, 4; Th. Lex. βάρβαρος, 3.

V. 12. οὕτως καὶ ὑμεῖς, κτέ., *So (a conclusion) do ye also (as well as other churches) since ye are zealous to acquire spiritual gifts (lit. spirits), with a view to the building up of the church seek that ye may abound (in them).* Thus the apostle, instead of openly rebuking their excessive desire for the gift of speaking with tongues, seeks to give a proper direction to their zeal; ζηλωταί, *a subst. in form, persons zealous*; πνευμάτων, plur., *the one Spirit viewed in his various manifestations*; πρὸς τὴν οἰκοδομὴν τῆς ἐκκ., *emphat. in position*; connect in thought w. the entire clause ζητεῖτε ἵνα περισσεύητε.

Vv. 13, 14. *Wherefore let him who speaks in a tongue pray that he may interpret*; pray that the gift of interpretation may be imparted to him as well as the gift of speaking in a tongue. So this has usually been understood; but the majority of recent expositors (Alf., Edwards, Meyer, Kling, Godet, et al.) understand ἵνα to mean here, *in order that*; thus, — *let him who speaks in a tongue pray (keeping this end in view) that he may interpret.* The first exposition certainly seems intelligible and logical; and it is something in its favor that it was so understood by the Greek expositors, by Erasm., Calvin, Beza, and by many of the best modern scholars. — ἐὰν γὰρ κτέ., *For if I pray in a tongue, my spirit prays, but my understanding (my mind) is unfruitful.* This verse seems to confirm

the first interpretation of verse 13. May not the thought in verse 14 be illustrated even now in the case of a truly devout Roman Catholic who listens to a Latin prayer that he does not understand?

Vv. 15, 16. τί οὖν ἐστίν; *What then is (the conclusion)?* — προσεύξομαι . . . ψαλῶ (ψάλλω) κτέ., *I will pray with the spirit, and I will pray with the understanding also; I will sing praise with the spirit, and I will sing praise with the understanding also.* Thus he would be able to interpret his prayer and his song of praise; otherwise, if he could not do this, he would keep silent. Cf. verse 28. — ἐπεὶ ἐὰν εὐλογῆς κτέ., *Since (if this is not so) if thou bless with the spirit (only with the spirit, and not with the understanding also), he who fills the place of the unlearned, — how will he say the amen on thy giving of thanks?* (This he cannot do) *since what thou sayest he does not know; εὐχαριστία, verb εὐχαριστέω, nearly the same in meaning w. εὐλογέω.* Cf. ch. 11. 24, note: ἰδιώτης, *one in a private station; an unlearned, uneducated man; one of the common people.* Cf. Acts 4. 13.

Vv. 17-19. σὺ μὲν γὰρ κτέ., *For thou indeed (μέν, concessive; cor-rel. ἀλλά; see Th. Lex.) givest thanks well (I grant this), but the other (the ἰδιώτης) is not edified (built up, instructed and established in the faith).* — εὐχαριστῶ τῷ θεῷ, κτέ., *I thank God, I speak in a tongue more than you all (I am in this particular more highly endowed).* — ἀλλὰ κτέ., *but (I wish to make a proper use of this gift) in the church (or in a church) I desire to speak (I would speak) five words with my understanding, in order that I may instruct others also, rather than ten thousand words in a tongue.* In verse 18, the reading γλώσσαις, *with tongues*, seems preferable; ἤ, *rather than*, after βούλομαι and θέλω, occurs in classic Greek. Win. § 35. 2. c.

Vv. 20, 21. Ἀδελφοί, μὴ παιδία κτέ., *Brethren, (note the affectionate address), become not little children in mind, but in wickedness be infants, and in mind become full-grown.* The use which they were making of this gift of speaking with tongues was rather like little children than like full-grown and intelligent men. — ἐν τῷ νόμῳ γέγραπται, *In the law it is written.* The words are a free citation from Isaiah 28. 11. Note this use of ἐν τῷ νόμῳ, *in the law*, including the idea of the entire Old Testament. So in Rom. 3. 19; John 10. 34. — ὅτι forms a part of the citation, not translated into English. — ἐν ἑτερογλώσσοις κτέ., *In (in the person of) men of other tongues and in the lips of others (strangers) I will speak to this people (the people of Israel) and not even thus will they listen to me, saith the Lord; even this sign will be to them ineffectual.* "Here, as in many other cases, the historical sense is not so much considered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues." Alf.

V. 22. ὥστε αἱ γλῶσσαι κτέ., *Wherefore* (in keeping with the thought in this prophecy) *the tongues are for a sign* (a divine manifestation) *not to those who have faith* (not to an assembly of believers), *but to those who are without faith*. This fact was clearly shown on the day of Pentecost. This being true, the church in Corinth in their assemblies for divine worship were making a wrong use of this spiritual gift. — ἡ δὲ προφητεία κτέ., *while prophecy* (in contradistinction from the tongues) *is not for those who are without faith, but for those who have faith*. Hence the greater value, in the assemblies of the church, of prophecy; i. e. “inspired and intelligent exposition of the word and doctrine.” Alf.

Vv. 23-25. The apostle proceeds to illustrate the truth of verse 22 by two diverse suppositions, showing the natural effect on the unlearned and the common people of a wrong use of spiritual gifts. — ἐάν οὖν συνέλθῃ κτέ., *If therefore* (in accordance with the truth just stated) *the whole church shall have come together to the same place, and all speak with tongues, and there shall enter in men unlearned or without faith, will they not say that you are beside yourselves (are insane)?* Note the emphatic ἡ ἐκκλησία ἔλη, implying a large assembly. Meyer insists that ἰδιῶται must mean *believers* who are not educated, members perhaps of some other church; and thus ἰδιῶται and ἄπιστοι would constitute two quite distinct classes of persons. This view, with this distinction, is not generally taken. — ἐάν δὲ πάντες κτέ., *But if all prophecy*. We are not to understand by “all prophecy,” or “all speak with tongues,” that all do this at the same time; but “all” one after another, or “all” who actually speak. — εἰσέλθῃ δὲ τις κτέ., *and some one who is without faith or unlearned shall have come in, he is convinced (convicted, reprovèd) by all* (who speak), *he is judged (examined and led to self-examination) by all*. All who prophesy make upon him the same impression. The words ἐλέγχεται and ἀνακρίνεται involve more than can be fully expressed by single English words. — τὰ κρυπτὰ τῆς καρδίας αὐτοῦ κτέ., *the secrets of his heart become manifest, and so* (in this state of mind) *having fallen on his face he will worship God, declaring (saying openly and publicly); in reality, God is among you* (or *in you, in animis vestris*); ὅτι before the *oratio recta* not translated; ὄντως, a very emphatic word, *actually, in reality*.

Vv. 26-40. Additional instructions respecting the proper conduct in their public assemblies.

V. 26. Τί οὖν ἐστίν, ἀδελφοί; *What then is (the conclusion), brethren?* Cf. verse 15. This question aids the mind logically and directs special attention to what follows. — ὅταν συνέρχησθε, κτέ., *When ye come together, each one* (of you has one of the following gifts) *has a psalm, has a teaching, has a revelation* (cf. verse 29), *has a tongue* (has the spiritual gift to speak in a tongue), *has an interpretation* (has the spiritual gift to interpret what is spoken in a tongue. Cf. verse 5.) The use of *ἐκαστος* here

and in ch. I. 12 is very peculiar and scarcely admits of a literal rendering. The writer does not mean that each man has *all* that follows; but each has *one* of the following gifts. — πάντα . . . γινέσθω. *Let all things be done for (with a view to) edification* (the instruction and building up of the church as a whole and of the individual members). Let this be the constant, continued aim (γινέσθω, pres. imperat., denoting continuance).

Vv. 27, 28. εἴτε stands here without a corresponding εἴτε, by a change of const. (anacoluthon). Hofmann views it as if written εἴτε, and if. The difference is not important. — εἴτε . . . λαλεῖ, κτέ., *If any one speaks in a tongue (let it be) by two or at the most three.* We may understand ἔστω, *let it be*; or λαλείτωσαν, suggested by λαλεῖ, *let them speak.* So Meyer et al. Winer, § 64. I. b. Cf. I Pet. 4. 11; κατὰ w. acc. distributive, Th. Lex. II. 3. γ. In each meeting of the church, not more than two, or at the most three, shall speak in a foreign tongue. — καὶ ἀνὰ μέρος, *and in turn, one after another*; let not two speak at the same time. — καὶ εἰς διερμηνεύτω, *and let one interpret.* Note the force of δι- in compos., *fully, thoroughly*; also of εἰς, *one person, not more than one.* — ἐὰν δὲ μὴ ἢ κτέ., *But if there be not an interpreter* (if there be no one present who can interpret) *let him* (the one who speaks in a foreign tongue) *continue silent in an assembly (or in the church).* Note the force of the pres. imperat. σιγάτω. — ἑαυτῷ δὲ λαλείτω κτέ., *and let him speak to himself and to God*; indicating a silent devotion, in opposition to the idea of speaking aloud in the assembly.

Vv. 29, 30. προφήται δὲ δύο ἢ τρεῖς κτέ., *And let the prophets, two or three* (i. e. as in verse 27, though not so distinctly and sharply defined as there, *two or three* in one meeting of the church) *speak, and let the rest* (of the members) *discriminate, carefully meditate on what is said, so as to discern its true and full meaning.* — ἐὰν δὲ ἄλλω ἀποκαλυφθῇ (ἀποκαλύπτω) κτέ., *But if a revelation be made (if something shall have been revealed) to another who is sitting, let the first* (the one who is speaking) *be silent.*

Vv. 31-33. δύνασθε γὰρ καθ' ἕνα κτέ., *For ye are all able one by one* (one after another) *to prophesy, in order that all may learn, and all be exhorted, encouraged, comforted* (παρακαλῶνται expresses the three ideas). Note the emphat. repetition of πάντες, *all* the members of the church. The emphat. word of the entire sentence is δύνασθε, *ye are able, ye may, ye can*, i. e. if proper order is maintained. This is implied in the following statements. — καὶ πνεύματα . . . ὑποτάσσεται, *and (the) spirits of (the) prophets are subject to (the) prophets* (the generic article omitted in the Greek). This may mean *the spirits of the prophets* (who are inspired by the Holy Spirit) *are made subject to themselves, are under self-control* (προφήταις a strong expression for αὐτοῖς); or the dative may mean, *to other prophets.* Expositors are about equally divided on this point. The

former seems most natural (so Alf., Meyer, Godet, Hofmann, et al.); their spirits are under self-control, and hence the exhortation in verse 30, *ὁ πρῶτος σιγάτω*. This would have no meaning, if their spirits were not under their own control. — *οὐ γὰρ ἔστιν κτέ.*, *For God is not (a God) of disorder, but of quietness, or peace.* — *Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων*. This clause is joined with what follows by Tisch., Meyer, Godet, De Wette, Kling, American R. V., et al.; with what precedes by the early Greek Fathers, the Vulg., Luther, Bengel, all the older English versions (Wiclif, Tyndale, Cranmer, Geneva, Rheims, Authorized 1611), B. U., English R. V., W-H., Alf., Ell., et al. Thus it appears that the great majority of scholars have connected the clause with what precedes. *For God is not a God of disorder, but of quietness, as in all the churches of the saints.* Paul thus says to the Corinthians, whose assemblies had been so noisy and disorderly, — Go to any other Christian assembly and you will find order, quietness, peace.

V. 34. This topic comes in logical connection with the subject in hand. One element of disorder in their assemblies was the conduct of the women. — *αἱ γυναῖκες . . . σιγάτωσαν*. *Let the women in the public assemblies (or in the churches) be silent.* With this passage cf. ch. 11. 5, note. The view of Godet as to Paul's meaning is as follows: "In respect to women, if, under the influence of an inspiration or of a sudden revelation, they wish to speak in the assembly, to offer a prayer or a prophecy, I am not opposed to it, only that this may not take place without having the figure covered with a veil. But, in general, let the women keep silence. For it is unbecoming (inconvenient) on their part to speak in an assembly." — *οὐ γὰρ ἐπιτρέπεται κτέ.*, *for it is not permitted to them to speak, but let them be in subjection, even as the law also says; a general reference to the teachings of the O. T. in respect to the position of woman.* See especially Gen. 3. 16: *πρὸς τὸν ἄνδρα σου ἡ ἀποστηροφή σου, καὶ αὐτός σου κυριεύσει*. Bear in mind the meaning of *λαλεῖν*, as distinguished from *προφητεύειν*, ch. 11. 5. Though in the N. Test. it can hardly mean *to talk idly, to prattle*, as in classic Greek, since it is predicated of our Lord in several passages, yet it directs the attention more to the utterance of thought, *to conversation*; and conversation, in an assembly of the church, would be an element of great disorder, if it were allowed to any extent.

V. 35, 36. *εἰ δέ τι μαθεῖν θέλουσιν κτέ.*, *And if they wish to learn anything (if they feel inclined to propose any questions for information respecting any doctrine), let them at home question their own husbands.* *ἐν οἴκῳ* (emphat. posit.), in distinction from *ἐν ἐκκλησίᾳ*. — *αἰσχρὸν γὰρ ἔστιν κτέ.*, *for it is disgraceful for a woman to speak in an assembly (in a meeting of the church).* Such was the fact then and there; and on this ground distinctly the apostle places his injunction. In other times and

places the emphatic words of this same apostle in Galatians 3. 28, may prove true: *there can be no male and female; for ye are all one in Christ Jesus.* — ἡ ἀφ' ὑμῶν κτέ., *Or (if you do not accept the truth of what I have said, are we to infer that) from you the word of God went forth, or did it come into the midst of you alone?* — questions that must silence all objections. For this use of ἡ see Th. Lex. Cf. ch. 9. 6; 10. 22; Rom. 3. 29; et saepe.

This question respecting the position of woman belongs in the same category with two others, prominent in the epistles of Paul, — the relation of servants (δοῦλοι, *slaves*) to their masters, and that of subjects to the government. Cf. Rom. 13; Eph. 6. 5; Col. 3. 22. Compare also what is said in this epistle respecting marriage, in ch. 7, — directions founded on the state of things then existing in Corinth, and not intended, as Protestants believe, for general and permanent application. The decision of all these questions is affected by the circumstances of time and place; but the great fundamental teachings of the gospel remain unchanged and unchangeable. Time and place can never alter them.

Vv. 37, 38. Ἐἴ τις δοκεῖ κτέ., *If any man seems to be a prophet, or endowed with any spiritual gift, let him know definitely (ἐπι-γνώσκω) the things which I write to you, that they are of the Lord.* Such a person would be especially qualified to judge of their truth and divine origin. “Paul imprints here the seal of his apostolical authority, and upon this seal must Christ stand.” Meyer. — εἰ δέ τις ἄγνωεῖ, ἄγνωεῖται (this may be viewed as pass.), *But if any one is ignorant (fails to recognize the truth of what I have written), “he is ignored, scil. of God.”* Alf. But ἄγνωεῖται may be mid. voice, *he is ignorant for himself*, must take the consequences of failing to recognize the foregoing truths. This interpretation seems preferable. With the reading ἄγνωεῖτω we translate, *let him be ignorant*; all further effort in his case is useless. “Sibi suaeque ignorantiae relinquendos esse censeo.” Estius.

Vv. 39, 40. ὥστε κτέ., *Wherefore (summa, Bengel, to sum up what I have said on this whole subject), my brethren, desire earnestly the gift of prophecy, and forbid not to speak with tongues.* Note the difference: ζηλοῦτε, *desire earnestly*; μὴ κωλύετε, *forbid not, do not hinder.* The former (the gift of prophecy) is far more to be desired. — πάντα δὲ εὐσχημόνως κτέ., *But let all things be done decently (in a becoming manner) and in order (according to due or right order).*

CHAP. XV. *The resurrection of the dead* (involving the conception of the resurrection of the body).

Vv. 1–11. The fact of the resurrection of Christ, on which rests the hope and expectation of our own resurrection. Vv. 12–19.

The denial of the resurrection of the dead involves that of the resurrection of Christ, and thus contradicts the apostolic testimony and the truths of Christianity. Vv. 20-28. The fact of the resurrection of Christ again asserted as the foundation of all Christian hope. Vv. 29-34. Practical conclusions which follow from a denial of the doctrine. Direct exhortations at this point. Vv. 35-50. Respecting the possibility and the manner of the resurrection of the body. Illustrations from the natural world. Vv. 50-53. The change from the animal to the spiritual body necessary in order to inherit God's kingdom. A word respecting those who shall be alive on the earth at the final coming of Christ. Vv. 54-58. A triumphant conclusion.

Vv. 1, 2. Γνωρίζω δὲ ὑμῖν κτέ., *Νοῦν* (δέ leads to another subject, — the last and in some respects the most important discussed in this epistle) *I make known to you, brethren, the gospel which I preached to you, which ye also received, in which ye also stand, through which ye are also saved (being saved), if ye hold firmly the word which I preached to you, unless indeed ye believed in vain.* — Γνωρίζω, *I make known, I continue to make known to you* (pres. tense). He had already preached to them the gospel; but some of them, it appears, had questioned or rejected a most important doctrine of this gospel, and hence he needed again to repeat what he had said. — τὸ εὐαγγέλιον, *the gospel*, in the fullest sense, in all the leading doctrines. — εὐηγγελισάμην (εὐαγγελίζω) . . . παρέλάβετε (παραλαμβάνω), aor. denoting an accomplished fact. ἐστήκατε, pf. in form, pres. in meaning, denoting that which is continued. σώζεσθε: mark the force of the pres. tense here also. Cf. ch. 1. 18, note. — τίνι λόγῳ . . . ὑμῖν (placed before εἰ for emphasis) εἰ κατέχετε (the condition of σώζεσθε). The const. of τίνι λόγῳ is somewhat doubtful. We may take τίνι, the direct interrog. as used st. φῆτιμι, the indirect interrog., and λόγῳ as attracted from the acc.; thus, lit. *if ye hold firmly the word with which I preached (it, the gospel) to you.* So substantially Alf., Ell., Kling; *durch welches Wort (through what word)*, Meyer; *le sens dans lequel je vous l'ai prêché (the sense in which I have preached it to you)*, Godet. — ἐκτὸς εἰ μὴ κτέ., *unless indeed ye believed in vain*, — a supposition not to be for a moment entertained; *argumentatur ab absurdo*, Beza.

V. 3. παρέδωκα γὰρ κτέ., *For I delivered to you first of all that which I also received, (the fact) that Christ died for our sins according to the scriptures.* γὰρ introduces the statement of the leading points in the gospel which he had preached to them. — ἐν πρώτοις, *in primis*, among the first and most important doctrines. — ὃ καὶ παρέλαβον, *that which I also received.* Hence it was not of his own invention, — was not a new

doctrine in the Christian church. — ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, *for our sins*, i. e. to atone for them. For a fuller statement of the doctrine cf. Rom. 3. 23-26; Gal. 3. 13 ff. The const. ὑπὲρ (st. περὶ) ἁμαρτιῶν is rare; found in Heb. 5. 1; 10. 12; cf. 9. 7. — κατὰ τὰς γραφάς, *according to the scriptures*, i. e. the Old Testament. See especially Isaiah, ch. 53. For a similar reference to the Old Test. scriptures cf. Luke 22. 37; 24. 25 ff., John 20. 9; Acts 8. 32 ff.; 17. 3; 26. 22 ff.; 1 Pet. 1. 10 ff.

V. 4, 5. καὶ ὅτι ἐτάφη (θάπτω), καὶ ὅτι ἐγήγερται (ἐγείρω) κτέ., *and that he was buried, and that he has been raised on the third day according to the scriptures, and that he appeared to Cephas, after that to the twelve*; cf. Luke 24. 34, 36; John 20. 19 ff.: *has been raised*, perf., denoting that which has been accomplished and still remains: *according to the scriptures*, i. e. the Old Test.; cf. Isaiah 53; Ps. 16: *on the third day*; cf. the history of Jonah; also Hosea 6. 2. The term "twelve" is used in the official sense. Cf. the Latin *Decemviri*, *Centumviri*, which were used though the exact number might not be complete. After the death of the traitor the entire number was only eleven; and we learn, from John 20. 19, 24, that Thomas also was absent at this first appearance, leaving the actual number but ten.

V. 6. ἔπειτα ὡφθη κτέ., *Then he appeared to above five hundred brethren at once, of whom the greater number remain until now, but some have fallen asleep*. Note here the change of structure, not dependent, as the preceding clauses, on παρέδωκα . . . ὅτι. — ἐπάνω, adv. w. πεντακοσίοις. ἐφάπαξ not here in the sense *once for all*, but *at once, at one time*. The occasion here referred to is generally thought to have been that mentioned in Matt. 28. 16, although Matthew speaks only of the "eleven." These were most prominent, but it is quite credible that a large multitude of disciples besides these may have been present. — μένουσιν ἕως ἄρτι, *remain until now*, i. e. here on earth (cf. Phil. 1. 25; John 21. 22); hence the large number of witnesses still living. This epistle was probably written upwards of twenty years after the event here referred to. — τινὲς δέ, *but some*, indicating a comparatively small number. — ἐκοιμήθησαν (κοιμάω): cf. 7. 39, note. See Th. Lex.

V. 7. ἔπειτα ὡφθη κτέ., *Then he appeared to James*. This is not mentioned in either of the Gospels. Whether James the brother of our Lord, or James the son of Alphaeus, is here referred to is a matter of doubt. The former is the more probable and the usual opinion. — ἔπειτα . . . πᾶσιν, *then to all the apostles*. Whether the word *apostles* is here used in the strict sense, or in a wider sense so as to include others besides the "twelve," is doubtful. Ell., Godet, et al., the former; Alf., Meyer, et al., the latter. The point is not important in the argument.

V. 8. ἔσχατον δὲ πάντων κτέ., *And last of all.* ἔσχατον, adv. w. gen. So used in Att. πάντων may be viewed as neut., *last of all things, finally;* or as masc., *last of all those mentioned above.* So viewed usually. Meyer refers it to the preceding expression, *last of all the apostles.* The point is not important. — ὡσπερὲν (only here in N. T., freq. in Att.) . . . κάμολι, *as to an abortion* (see Th. Lex. ἔκτρωμα; Paul here speaks of himself as inferior to the rest of the apostles, just as an abortion falls short of a mature birth; and the reason for such self-disparagement he gives in verse 9) *he appeared to me also*; i. e. on my way to Damascus, after his ascension. Cf. 9. 1. Perhaps, as Godet and others think, the word ἔκτρωμα may have been suggested by the time and manner of this appearance.

V. 9. ἐγὼ γάρ (introduces the confirmation of the preceding statement) εἰμι κτέ., *For I am the least of the apostles*: “the ἐγὼ having its full emphasis, — *I, this ἔκτρωμα,*” Ell. — ὅς οὐκ εἰμι κτέ., *who am not fit to be called an apostle.* ἰκανός, *sufficient, competent, able, meet, fit.* The apostle had here a very different train of thought in mind from that which prompted the words in ch. 9. 1 ff. In that connection he was vindicating his apostolic authority, which had been impugned by his adversaries. His success, therefore, as a preacher of the gospel was largely involved in the settlement of that question. — διότι ἐδίωξα κτέ., *because I persecuted the church of God.* The recollection of this fact was almost crushing to him. With this verse we may well compare the additional statement in 1 Tim. 1. 12-14.

V. 10. χάριτι δὲ θεοῦ κτέ., *But by the grace of God I am what I am,* i. e. an apostle to the Gentiles. χάριτι, emphatic position. Cf. Gal. 1. 15. Note the contrast between the two thoughts, — his own unworthiness and God’s grace. — καὶ ἡ χάρις αὐτοῦ κτέ., *and his grace, which entered into me, did not become vain.* κενή, *empty, fruitless.* ἡ εἰς ἐμέ, this grace was not simply bestowed upon him, to cover him as a garment, but went into his heart, his inner being. Cf. 1 Pet. 1. 10. — ἀλλὰ . . . ἐκοπίασα (κοπιᾶω), *but more abundantly than they all I toiled.* “Than they all” may mean than they all individually, or all collectively. The latter is the natural meaning of the words, and so it is usually understood. Is this boastful? The next clause saves it from any such appearance. Note κοπιᾶω, *to toil, to do hard work,* often predicated of the labors of the apostle. — οὐκ ἐγὼ δὲ κτέ., *yet not I,* — it was not *I* that toiled, that did the hard work, — *but the grace of God with me.* It was that which accomplished the work; and without that I should have been feeble indeed, — nay, powerless.

V. 11. εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι κτέ., *Whether therefore (it be) I or they* (the other apostles), *so we preach, and so ye believed.* — οὕτως, *so*; i. e. as above, verse 4 ff., that Christ was raised from the dead. — κηρύσσομεν,

we, i. e. all the apostles, *preach*; pres. denoting that which is customary. — *καὶ οὕτως ἐπιστεύσατε*, *and so ye* (the members of the Corinthian church who were now questioning the doctrine) *believed*; aor. denoting an accomplished fact.

Vv. 12-19. See analysis of the chapter.

V. 12. *Εἰ δὲ Χριστὸς κτέ.*, *Now* (δέ metabatic) *if Christ is preached that he has been raised from the dead* (if this is the habitual preaching of the apostles), *how do some say among you that there is not* (οὐκ ἔστιν, *does not exist*) *a resurrection of the dead?* ἐν ὑμῖν from its position is naturally connected with λέγουσιν. So Chrys., Vulg. (dicunt in vobis). This verse brings out the inconsistency of those in the Corinthian church who had professedly received the doctrine of Christ as crucified and raised from the dead, who now questioned or altogether rejected the Christian teaching of the resurrection of the body. No doubt they, as did the Greeks and Romans generally, accepted the doctrine of a future life; but that which was new to them, — the doctrine of the resurrection of the dead, — this they questioned or denied.

Vv. 13, 14. *εἰ δὲ ἀνάστασις κτέ.*, *But if a resurrection of the dead is not possible* (οὐκ ἔστιν), *neither* (οὐδέ, *not even*) *has Christ been raised*, — the first conclusion from the denial of the Christian teaching. *Sublato genere tollitur et species* (Grot.); *The genus being taken away, the species also is removed*. In his human nature Christ possessed a human body. This became νεκρός, and was raised again to life, according to the preaching of the apostles. It was this thought which startled the hearers of St. Paul on Mars' Hill. The denial of this doctrine removed the very foundation of Christianity. — *εἰ δὲ Χριστὸς οὐκ ἐγήγερται κτέ.*, *And if Christ has not been raised, then* (ἔρα, *as a logical conclusion*) *our preaching is vain* (*idle, empty*), *and your faith is vain*. *καὶ . . . καὶ . . .*, *both our preaching and your faith*, — “your faith,” i. e. your faith in Jesus as the Messiah, as the crucified and risen Redeemer. The second conclusion; and how startling!

V. 15. This also follows logically from what precedes. — *εὕρισκόμεθα δὲ καὶ ψευδομάρτυρες κτέ.*, *And we are found false witnesses also of God*. τοῦ θεοῦ seems best viewed as objective gen., — *false witnesses in regard to, concerning, God*. — *ὅτι ἐμαρτυρήσαμεν κτέ.*, *because we testified against God that he raised up the Christ, whom he did not raise up, if as a matter of fact the dead are not raised*. — *κατὰ τοῦ θεοῦ*, *against God; adversus Deum*, Vulg. “Every testimony that God has done anything, knowingly false, is testimony against God, because it is a misuse of his name and a violation (Verletzung) of his holiness.” Méyer. This is the usual meaning of *κατὰ* w. the gen. denoting a person; see Th. Lex. Yet many take *κατὰ* here in the sense *with regard to, concerning*. Note that νεκροί stands

without the article, indicating, not the class as a whole (*οἱ νεκροί*), but the dead as individuals. The English idiom seems to require the article.

Vv. 16-18. *εἰ γὰρ νεκροὶ κτέ.*, *For if the dead are not raised, neither has Christ been raised*, — a confirmation of *ὄν οὐκ ἤγειρεν κτέ.*, nearly in the words of verse 13. In verses 17, 18 further and terrible conclusions which must follow from the denial of the doctrine of the resurrection. — *εἰ δὲ Χριστὸς οὐκ ἐγήγερται κτέ.*, *and if Christ has not been raised, your faith is vain, ye are yet in your sins; then those also who have fallen asleep in Christ perished*. Note the emphatic position of *ματαιὰ* and of *ἔτι*. Note the pointed contrast: *fallen asleep in Christ*, indicating the most peaceful and joyous state of mind; *perished!* waking to a consciousness of utter ruin, still loaded with sins. What a prospect was thus held out to the Corinthians! Well might they join with the apostle in the sad, hopeless exclamation of verse 19.

V. 19. *εἰ ἐν τῇ ζωῇ ταύτῃ κτέ.*: a reflection following naturally from what precedes, — *If we have only in this life hoped in Christ*. The *μόνον* from its position belongs to the entire preceding clause, and is also emphatic, — if in this life *only* we have hoped *only* in Christ. *ἠλπικότες ἐσμέν*, lit. *we are having hoped*, directs the mind more distinctly to the continuance of the hope than the perf. *ἠλπικαμεν*, *if we continue having hoped only*, if that is all. — *ἐλεεινότεροι πάντων κτέ.*, *we are more to be pitied than all men; miserabiliores sumus omnibus hominibus*, Vulg. In this life persecution, sufferings (*παθήματα*, Rom. 8. 18); in the future life, *ἀπώλεια*, — no realization of the hopes so fondly cherished here. This sentence reaches the uttermost point in the logical conclusions from the denial of the doctrine of the resurrection. The apostle can proceed no further on this line of thought, and suddenly turns, in verse 20, to the animating reality.

Vv. 20-28. "Christ's resurrection that from which all the issues of the boundless future directly flow." Ell.

V. 20. *Νυνὶ δὲ Χριστὸς ἐγήγερται κτέ*, *But now (as the fact stands) Christ has been raised from the dead*. *νυνὶ* is to be understood as logical rather than temporal. Cf. ch. 13. 13; cf. also *νῦν*, ch. 5. 11; ch. 12. 18, 20. — *ἀπαρχὴ τῶν κεκοιμημένων*, *the first-fruits of those who have fallen asleep*. Cf. Col. ch. 1. 18, *πρωτότοκος ἐκ τῶν νεκρῶν*; Rev. ch. 1. 5, *πρωτότοκος τῶν νεκρῶν*. He does not say *τῶν κεκοιμημένων ἐν Χριστῷ*, but leaves the expression general, — *of those who have fallen asleep*, of those who have passed away from this life, whether in Christ or not.

Vv. 21, 22. *For (γὰρ confirmatory) since through man, through a human being (came) death, through man also the resurrection of the dead; lit. a resurrection of persons dead*. This general statement is made definite

in verse 22. — ὡσπερ γὰρ ἐν τῷ Ἀδάμ κτέ., *For as (ὡσπερ, just as) in Adam all die, so also in Christ will all be made alive.* Cf. Rom. 5. 12, πάντες ἥμαρτον, *all sinned*; all entered into a sinful state and inherited a sinful nature. 5. 15, οἱ πολλοὶ ἀπέθανον, *the many died*, i. e. the many became subject to death: *in Christ, or in the Christ, will all be made alive*, i. e. all will be raised from the dead. This is the topic which the apostle is discussing, and we should beware of pressing ζωοποιηθήσονται beyond its simple and primary meaning, so as to contradict the statements of the N. Test. elsewhere respecting the condition of the finally impenitent. Cf. verse 36, where the same word (ζωοποιεῖται) is spoken of the seed of a plant as coming to life and taking on a new visible form; and this is used in illustration of the subject here discussed. The next verse guards us against any misinterpretation of the statement in verse 22.

Vv. 23, 24. ἕκαστος δὲ κτέ., *But each in his own order.* τάγμα, *order, arrangement, rank*; a band, troop, class; fr. τάσσω, *to set in a row, to arrange.* The next sentence, together with the first clause in verse 24, defines the predetermined arrangement. — ἀπαρχὴ Χριστός, κτέ., *as the first-fruits, Christ; after that those who belong to Christ at his coming.* ἀπαρχή, the usual translation in the LXX. of ΠῚΝΓ, *the topmost, the highest*; met. *the chief, the best, a choice specimen from among the first fruits.* Hence the statement here does not conflict with Matt. 27. 52, 53. — εἶτα τὸ τέλος, *then (next; after that, Lex. Th.) the end.* What is included in this brief expression has been much discussed. Does not Paul himself define his meaning in what follows directly? It should not be forgotten that this statement occurs in a letter addressed to a Christian church, and that Paul here tells them what they individually may look forward to. It was not in keeping with the purpose of the letter to give a complete account of the resurrection, both of the righteous and of the wicked. That is found elsewhere, particularly in Matt. ch. 25, and in Rev. ch. 20. 11 ff. See also John 5. 28, 29; Acts 24. 15. — ὅταν παραδιδῷ κτέ., *when he shall deliver up the kingdom to his God and Father* (cf. Eph. 1. 3, the God and Father of our Lord Jesus Christ); *the kingdom*, i. e. the Messianic kingdom. As there was a beginning to this world's history and to the Messianic reign, so also there will be an end. Then the work of the Messiah will be completed, and he will resume in the government of the universe the same relation to the Father which he held before the world was created and he ascended the mediatorial throne. — ὅταν καταργήσῃ πᾶσαν ἀρχὴν κτέ., *when he shall have rendered powerless (ἀργός), or idle, every government and every authority and power.* "As to the new earth, and Christ's abiding presence hereon with his redeemed, no inference can safely be drawn from this passage." Ell.

Vv. 25, 26. *δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ* (note the omission of *ἔν*) *θῆ* (τίθημι) *κτέ.*, *For it is necessary that he reign, pres. continue to reign, until he shall have put all his enemies under his feet.* Bear in mind that this is spoken of the Messianic reign, which shall come to an end. In Rev. 11. 15 we find the words, "The kingdom of the world is become (the kingdom) of our Lord and of his Christ; and he shall reign for ever and ever." This, as I understand it, describes the position of our Lord when the Messianic reign — the period during which redemption is offered to a sinful world, — when this shall have come to an end. — *ἔσχατος ἕχθρος . . . ὁ θάνατος*, *As the last enemy, death is rendered powerless.* *ὁ θάνατος* is here personified. So also in Rev. 20. 14, "And death and Hades were cast into the lake of fire." On the new earth death shall have no more power.

V. 27. *πάντα γὰρ* (introduces a confirmation of the words just spoken from Ps. 8. 7) *ὑπέταξεν* (*ὑποτάσσω*) *κτέ.*, *For he (ὁ θεός) put all things in subjection under his feet.* The same passage cited in Eph. 1. 22; Heb. 2. 8. The subjection of all things to man, as declared in this psalm, fulfilled in the person of Christ, the son of man. — *ὅταν δὲ εἴπῃ, ὅτι κτέ.*, *But when he (ὁ θεός) shall have said, or when he saith, that all things have been put in subjection, it is plain that (all things have been put in subjection) except the one who put all things in subjection to him.*

V. 28. *ὅταν δὲ ὑποταγῇ αὐτῷ κτέ.*, *And when all things shall have been subjected to him, then the son himself also will be subjected to him who did subject all things to him.* As in verse 24, the termination of the Messianic reign is here brought to view. "The mediatorial work will be concluded; the eternal purposes of the Incarnation will have been fulfilled." Ell. — *ἵνα ἢ ὁ θεὸς τὰ πάντα ἐν πᾶσιν*, *that God may be all in all.* A glimpse of the endless, glorious future for all who are the children of God, "heirs of God and joint-heirs with Christ." The fact of the resurrection of Christ, and consequently of our own resurrection, leads to this telescopic view of the future. Human vision cannot reach beyond this point.

Vv. 29-34. See analysis at the beginning of the chapter.

V. 29. *Ἐπεὶ τί ποιήσουσιν κτέ.*, *Else, what will those who are baptized for the dead do? what will they accomplish (for themselves or anybody else)? quid efficient? Grot. ἐπεὶ, since, often implies an ellipsis; since, if you deny the doctrine of the resurrection, what etc. See Lex. Th. — οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*, *those who are baptized for the dead.* Few expressions in the N. Test. have received a greater variety of interpretations than this. It would be unprofitable to enumerate even half of them. Of all these, three are the most generally approved. 1st, *ὑπέρ, in behalf of, instead of;* i. e. the living baptized for departed believers

who had not been baptized. That this practice existed afterwards is unquestioned; but that it existed in the Corinthian church thus early, and that Paul would allude to it without rebuke in any part of this epistle, is hard to believe, especially as he gives so much attention to the abuse of the Lord's Supper. 2d, *ὑπέρ* in the sense "baptized in relation to, into connection with the dead, so that from the time and by the very act of their baptism they no longer belong to the living, but have as it were joined themselves to the dead." Kendrick. This idea would suit the connection, and is in keeping with verse 19, but is an unusual meaning of the prep. *ὑπέρ*. See Lex. Th. 3d, The meaning *over, above*. This meaning of *ὑπέρ* w. the gen. in the N. Test. is denied by Meyer. But "might not the prep. be used in this most simple local sense in a single passage only?" Winer. Might not this meaning, so common in classic Greek, be retained in Corinth in common use, and be thus used by Paul in a letter to the Corinthians, among whom he had spent so long a time? It seems quite credible. In compos. *ὑπέρ* is certainly used in this sense. See Lex. Th. But if we adopt this third definition, what would be the meaning? Taken literally, *over the dead, i. e. over their graves*, has been understood by some to be the meaning; so Luther, *über den Todten*. But taken figuratively, it may denote proximity. Position *over the dead* naturally suggests the idea of extreme peril; so we often say in English of one who is in great danger, "he stands just over the grave." So Bengel, *ὑπέρ* notat *propinquitatem super aliqua re imminentem*. Sic baptizantur *super mortuis* ii, qui mox post baptismum ad mortuos aggregantur (thus those are baptized *over the dead* who soon after baptism are gathered to the dead). This meaning of *ὑπέρ, above, over, in the face of, in full view of*, yields a sense substantially the same as No. 2. This meaning certainly seems to suit the connection best. The profession of Christianity was undoubtedly attended then and there, as it has often been elsewhere, with imminent danger,—the danger of speedy death.

To all the above interpretations, and to every other, it is easy to find objections. Uncertain and obscure as the passage may seem to us, the meaning may have been quite plain to the Corinthians.

εἰ ὄλωσ . . . ἐγείρονται, κτέ., *If the dead wholly fail to be raised*. This expresses the idea implied after ἐπεὶ. — τί καὶ βαπτίζονται κτέ.; *why are they (those who are living) even baptized for them, or over them (the dead)?*

Vv. 30, 31. τί καὶ ἡμεῖς κινδυνεύομεν κτέ., *Why do we also stand in danger every hour?* καὶ ἡμεῖς, *we also*; we as well as those who are baptized, and thus face the danger of death. Verse 31 is a confirmation of the words, "we stand in danger every hour." — καθ' ἡμέραν ἀποθνήσκω, *I die daily*. Every day I am in danger of death, am in the position of a

dying man. Cf. Rom. 8. 36; 2 Cor. 4. 11; 11. 23. — νή (found only here in N. Test., often in classic Greek) τὴν ὑμετέραν καύχησιν, ἀδελφοί, (I affirm it) *by the glorying respecting you, brethren*; i. e. it is as true as the fact that I glory respecting you. ὑμετέραν, possess. adj. pron. in the sense of a pers. pron. in the gen. objective. — ἦν ἔχω κτέ., *which (glorying) I have in Christ Jesus our Lord*, — the only sphere in which he could have such glorying.

V. 32. εἰ κατὰ ἀνθρώπον ἐθριομάχησα κτέ., *If after the manner of men (lit. after the manner of a man), I fought with wild beasts at Ephesus.* This is not generally understood in the literal sense. See Lex. Th. θηριομαχέω. — τί μοι τὸ ὄφελος; *what is the profit to me?* i. e. bearing in mind the fact that I am daily exposed to death. The ready answer is, *nothing!* — εἰ νεκροὶ οὐκ (note the frequency of this negative in a conditional sentence in the N. Test.) ἐγείρονται. This was usually by the ancient expositors (not by Chrys.) taken with what precedes, but is now generally connected with what follows. *If the dead are not raised, let us eat and drink (φάγωμεν, ἐσθίω; πίνωμεν, πίνω), for to-morrow we die.* Let us give ourselves up to present and earthly enjoyments, if this life, so brief and so full of danger, is all we can expect. The clause φάγωμεν κτέ. is a citation from Is. 22. 13, in the words of the LXX. In the solemn language of scripture, Paul thus presents the natural consequence of a denial of the resurrection, — sensualism, the Epicurean philosophy.

Vv. 33, 34. μὴ πλανᾶσθε (πλανᾶω), *Be not led astray, be not led into error* on this most important subject, — an abrupt and solemn warning. — φθείρουσιν ἡθὴ (ἡθος) χρηστὰ ὁμιλίαι κακαί, *Evil communications corrupt (destroy) good morals (good characters, Lat. mores)*; a solemn warning against being led astray on the subject of the resurrection. Note the word ἡθος (in the N. Test. only here; cf. ἔθος, Eng. *ethics*). — ἐκνήψατε (ἐκ-νήψω) δικαίως, *Become sober (as if from a drunken revel) in a righteous manner (as is right, Th.)*, — καὶ μὴ ἁμαρτάνετε (pres. imperat.), *and do not continue to sin.* Note the two imperatives: ἐκνήψατε (aor.), *become sober at once*, and let it be a finished act; μὴ ἁμαρτάνετε (pres.), *do not continue to sin.* — ἀγνοσίαν γὰρ κτέ., *for some have no knowledge (lit. have an ignorance) of God.* This was the reason why they fell into such grievous errors. “Agnosticism was the root of the evil.” Ell. — πρὸς ἐντροπήν ὑμῖν λαλῶ, *I speak to you (I say this to you, that some among you have no knowledge of God) to move you to shame*; — πρὸς denoting the direction; ἐντροπήν, cf. ἐντρέπω, *to turn within*, so as to lead to reflection, and to shame when one has done wrong.

Vv. 35-49. Respecting the manner of the resurrection and the character of the spiritual body. Analogies in the natural world.

V. 35. Ἄλλὰ ἐρεῖ τις πῶς ἐγείρονται κτέ., *But some one will say (as an objection to the doctrine of the resurrection which we preach)*;

How are the dead raised? and with what kind of body do they come? Emphasis on πῶς and ποίῳ, implying incredulity and perhaps ridicule. This question has not yet ceased to be asked in the same spirit. Note the meaning of ποίῳ as distinguished from τίνι. The pres. ἐγείρονται and ἔρχονται for the fut., presenting the idea more vividly to the mind, as often in Greek and other languages. ἔρχονται, *do they come*, i. e. come into existence, "into the realm of the living," Ell.

Vv. 36, 37. ἄφρων (α priv. and φρήν), *Thou man without reflection, without intelligence.* The connection of the future spiritual body with the present mortal body made credible by that which is constantly occurring in the natural world. — σὺ (emphat.) ὁ στείρεις κτέ., *that which THOU sowest is not quickened* (οὐ ζωοποιεῖται, *is not made alive*, fr. ζῶός, *alive*, and ποιέω). — ἐὰν μὴ ἀποθάνῃ (ἀποθνήσκω), *unless it die*, aor. *shall have died*, — a matter of fact. Thus the analogy of the seed to the human body is presented. — καὶ (introduces another important and analogous fact) ὁ στείρεις, οὐ τὸ σῶμα τὸ γενησόμενον στείρεις, *and as to that which thou sowest, not the body which is about to come into existence sowest thou.* Note the force of τὸ γενησόμενον; not the same as τὸ ἐσόμενον. — ἀλλὰ γυμνὸν κόκκον, *but a bare kernel, a naked seed* (not yet clothed with the future plant, the vegetable body). — εἰ τύχοι (τυγχάνω) σίτου κτέ., *perchance* (lit. *if it might happen*) *of wheat*, or (a kernel) *of some one of the remaining* (things which are sown, sc. σπερμάτων).

V. 38. ὁ δὲ θεὸς δίδωσιν κτέ., *But God gives to it* (this naked kernel) *a body even as he willed, even as it pleased him; and* (καὶ emphatic) *to each of the things sown its own* (peculiar) *body.* A phenomenon of daily observation. The application of all this could not fail to be made. What man can explain the transformation of the seed into the plant, and the fact of its retaining its own peculiar type? Not more wonderful than this the death and resurrection of the body, and the change from the natural to the spiritual body.

Vv. 39-41. Various instances of diversity in unity. Very different are the various kinds of flesh (verse 39); the heavenly and earthly bodies (verse 40); the brilliancy of sun, moon, and stars (verse 41). — οὐ πάντα σὰρξ κτέ., *Not all flesh* (or *every flesh*) *is the same flesh; but there is one flesh of men and another flesh of beasts* (of cattle, Ell.), *and another of fishes.* And (further) *there are bodies celestial and bodies terrestrial.* σώματα ἐπουράνια, "bodies which are in, or belong to, the οὐρανοί," Ell.; "bodies of Angels," Meyer, Alf., Stanley, De Wette, et al. Cf. Matt. 22. 30; Luke 20. 36; Eph. 3. 10. Others understand *heavenly bodies* in the usual sense, i. e. sun, moon, and stars; Godet, Hodge, and so generally. σώματα ἐπίγεια, *bodies belonging to the earth*, i. e. of men and animals, in contrast with those which are in the heavens. — ἀλλὰ ἑτέρα (nom. sing. fem.) μὲν

κτέ., *but the glory of the celestial is one, and that of the terrestrial is another.* Note *ἑτέρα μὲν . . . ἑτέρα δέ*, indicating a more positive and marked difference than *ἄλλη μὲν . . . ἄλλη δέ*. — *ἄλλη δόξα ἡλίου κτέ.*, *There is one glory of the sun, and another glory of the moon, and another glory of the stars.* Greek article omitted w. *ἡλίου*, etc.; Winer, § 19. — *ἀστὴρ γὰρ κτέ.*, *for star differs from star in glory.* The bearing of all these well-known facts on the subject under consideration is made plain in what follows.

V. 42, 43. *οὕτως καὶ ἡ ἀνάστασις κτέ.*, *Thus also is the resurrection of the dead.* *οὕτως*, *thus*, as just described; unity and yet diversity. *καί*, *also*, the correspondence of what follows with what precedes. — *σπείρεται ἐν φθορᾷ κτέ.*, *It is sown (a figure borrowed from the seed, verse 37) in corruption.* With *σπείρεται*, sc. τὸ σῶμα. ἐν φθορᾷ, i. e. in a state of decay when it is buried. — *ἐγείρεται ἐν ἀφθαρσίᾳ*, *it is raised in incorruption (without any element of decay).* Cf. verses 50, 52. — *σπείρεται ἐν ἀτιμίᾳ*, *it is sown in dishonor*, referring to the state ἐν φθορᾷ. — *ἐγείρεται ἐν δόξῃ*, *it is raised in glory*, freed from all elements of corruption, and in glorious form. — *σπείρεται ἐν ἀσθενίᾳ, κτέ.*, *it is sown in weakness, it is raised in power*, — another striking contrast. Of the power and resources of the resurrection body we have now little conception.

V. 44. *σπείρεται σῶμα ψυχικόν*, *It is sown a natural body (or an animal body; a body adapted to the ψυχή, the principle of animal life, which men have in common with the brutes, Lex. Th.).* — *ἐγείρεται σῶμα πνευματικόν*, *It is raised a spiritual body (a body adapted to the πνεῦμα, the highest and noblest part of man, Lex. Th.; the part in which the Holy Spirit dwells and works, Rom. 8. 11, 16).* We find here a direct answer to the question in verse 35, *ποῖα σῶματι ἔρχονται; — εἰ ἔστιν κτέ.*, *If there is a natural body (an animal body), there is a spiritual body also.* The first would not be questioned; the last is equally certain. Note the emphatic form *ἔστιν*, Lat. *existit*.

Vv. 45, 46. *οὕτως καὶ γέγραπται*, *Thus it has been written also.* The statement in the last verse confirmed in part by a free citation from the O. Test., Gen. 2. 7. — *ἐγένετο ὁ πρῶτος ἄνθρωπος κτέ.*, *The first man Adam became a living soul (εἰς ψυχὴν ζῶσαν, entered into the condition of a living soul).* Thus far the citation; Paul adds the remainder of the verse as an unquestioned fact. — *ὁ ἔσχατος Ἀδὰμ κτέ.*, *the last Adam (i. e. the Christ) a life-giving spirit (sc. ἐγένετο).* This he became in his resurrection and ascension. — “The last Adam.” Cf. Rom. 5. 14. Note the contrast between *ψυχὴν* and *πνεῦμα*. — In verse 46 the order of the natural and the spiritual: *ἀλλ’ οὐ πρῶτον τὸ πνευματικόν κτέ.*, *yet not first (was) the spiritual, but the natural; after that the spiritual:*

τὸ πνευματικόν, τὸ ψυχικόν, adjs. with the article as substs. Winer, § 18. 3.

Vv. 47-49. ὁ πρῶτος ἄνθρωπος κτέ., *The first man is of the earth earthy*, — the source and substance of the first man. Cf. Gen. 2. 7, *χοῦν ἀπὸ τῆς γῆς*. — ὁ δεῦτερος ἄνθρωπος, *the second man* (i. e. the second representative man; the second, in order of time, of the two here presented to the mind) *is of heaven* (the source). The contrast between the first and second man is general, and prepares the mind for what follows. The question whether Adam would have died if he had remained holy is not here alluded to, and would be foreign to the argument. That he might have been preserved in perfect health by partaking of “the tree of life” (Gen. 2. 9; 3. 22), or that the “earthy” body might have been changed to the “spiritual” body, like that of Christ, is not incredible. We can form but an imperfect idea what this earth and the human family might have been had not sin entered the world. — οἷος ὁ χοϊκός, κτέ., *As is the earthy, such are those also who are earthy*. Both are made of dust, and unto dust must return. — καὶ οἷος ὁ ἐπουράνιος, κτέ., *and as is the heavenly* (the one who was from heaven and has ascended into heaven), *such are those also who are heavenly*; who have the character and the destiny of the heavenly. Cf. Phil. 3. 20, 21. “The entire race bears the character of the one from whom it is descended. As was Adam, such the humanity from Adam; as the glorified Christ, such the humanity glorified in him.” Godet. — καὶ καθὼς ἐφορέσαμεν (φορέω, *to bear constantly, to wear*, Lex. Th.) κτέ., *And just as we have borne the image of the earthy, we shall bear the image of the heavenly also*. The reading φορέσωμεν, aor. subjunc. st. φορέσομεν, fut. indic., is another instance of the confounding of *ο* and *ω*. Cf. Rom. 5. 1, note on ἔχωμεν. — τὴν εἰκόνα τοῦ χοϊκοῦ, *the image or likeness of the earthy*, is the σῶμα ψυχικόν; τὴν εἰκόνα τοῦ ἐπουρανίου is the σῶμα πνευματικόν (verse 44), “we shall bear,” i. e. after the resurrection.

The question of the identity of our present and future bodies—the natural (or animal) and the spiritual—has been much discussed, but, owing to our present ignorance, with not very satisfactory results. The fact of such identity seems to be implied in the statements of Paul. Many, however, think this impossible and even absurd. Yet how few reflect upon the scientific fact that our present physical bodies, while retaining perfectly their recognized identity, change completely the physical material of which they are composed every few years! Is not this acknowledged fact as strange and unaccountable as the identity of our present and future bodies,—the body adapted to the ψυχή and that which will be adapted to the πνεῦμα?

Vv. 50-53. See general analysis.

V. 50. Τοῦτο δὲ φημι, κτέ., *And this* (what follows) *I say, I affirm*,

brethren, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. — κληρονομέω (κληρος, a lot, a portion, and νέμομαι, to possess), w. the acc. to have a portion in. — σὰρξ καὶ αἷμα, *flesh and blood*, the most perishable portion of our bodies in their present condition. — οὐδὲ ἡ φθορὰ κτέ. A repetition of the same thought, presenting the impossibility in the plainest terms. The verse is a confirmation of what precedes, and is preparatory to what follows.

V. 51. ἰδοὺ μυστήριον κτέ., *Behold, I tell you a mystery* (something not hitherto known, but revealed to me). — πάντες οὐ κοιμηθήσόμεθα (κοιμάομαι), κτέ., *we shall not all sleep*. Such has been the usual construction of this much disputed clause; so Alf., Ell., Edwards, Godet, et al. Yet the construction of Meyer, Winer, and the American revisers is more strictly grammatical and equally logical. It presents also the word ἀλλαγῆσόμεθα in verses 51 and 52 as predicated of the same persons. Thus, *We all* (all who shall be alive at that time) *shall not sleep, but we all shall be changed*. Cf. 1 Thess. 4. 15-17.

V. 52. ἐν ἀτόμῳ, *in a moment* (Eng. atom, in an atom of time), ἐν ῥιπή ὀφθαλμοῦ, *in the twinkling (the glance) of an eye*; not with prolonged physical suffering, as in the ordinary process of dissolution. — ἐν τῇ ἔσχάτῃ σάλπιγγι, *at the last trump*. ἐν w. dat., time when or in which. — σαλπίζει (σαλπίζω) γάρ, καὶ οἱ νεκροὶ κτέ., *for the trumpet will sound* (verb impersonal), *and the dead will be raised incorruptible* (ἄφθαρτοι, *not liable to corruption, imperishable*, Lex. Th.). — οἱ νεκροὶ (generic article), *the dead* as a class, all the dead, all that are in their graves. Cf. John 5. 28. — καὶ ἡμεῖς ἀλλαγῆσόμεθα, *and we (the living) shall be changed*. Here again, as above, the apostle groups himself with the class to which he then belonged.

V. 53. δεῖ γὰρ (confirmatory) τὸ φθαρτὸν τοῦτο κτέ., *For it is necessary that this corruptible put on* (ἐνδύσασθαι, aor. inf., fr. ἐνδύω, to denote an accomplished fact) *incorruption, and that this mortal put on immortality*. τὸ φθαρτὸν, *that which is corruptible, liable to decay*; τὸ θνητὸν, *that which is liable to die*. The same general thought in both words; the idea repeated and emphasized after the manner of Hebrew poetry. The change from the corruptible and mortal to the incorruptible and immortal must (δεῖ) take place in the future.

V. 54. ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται (aor. mid. subjunc.) κτέ., *But when this corruptible shall have put on incorruption and this mortal shall have put on immortality*. "A repetition, how triumphant, of the same mighty words." Meyer. — τότε γενήσεται κτέ., *then will come to pass* (will be realized) *the word which has been written*. — κατεπόθη (καταπίνω) . . . εἰς νίκος, *death is swallowed up* (aor. expressing the certainty of the future event) *into victory*. A free citation from Isaiah 25. 8, *He shall swallow up death forever*.

Vv. 55, 56. ποῦ σου θάνατε τὸ νίκος; . . . ποῦ τὸ κέντρον; *Where, O death, is thy victory? Where, O death, is thy sting?* A most triumphant exclamation, similar to the words in Hosea 13. 14. ποῦ; *where?* suggesting the idea *nowhere*. Cf. ch. 1. 20; Rom. 3. 27. τὸ κέντρον, *the sting*. Death seems here to be represented as having a sting like that of a scorpion. Cf. Rev. 9. 10. This is more fully explained in the next verse. — τὸ δὲ κέντρον τοῦ θανάτου κτέ., *Now the sting of death is sin* (ἡ ἁμαρτία, generic article), *and the power of sin is the law*. With verse 56 cf. Rom. 8. 5 ff. "The law, as Dorner clearly states the case, is the objective ground of sin's possibility; it becomes the power of sin by revealing God's wrath or displeasure, and thus forcing the evil state to crisis." Ell.

Vv. 57, 58. τῷ δὲ θεῷ χάρις κτέ., *But thanks* (χάρις, *gratitude*, sc. εἶη) *be to God who is giving* (διδόντι, pres.) *to us the victory through our Lord Jesus Christ*. Sin still exists and death has its sting, but God is giving us the victory. He has condemned sin (Rom. 8. 3); he has deprived death of its power (2 Tim. 1. 10). — ὥστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, κτέ., *Wherefore, my beloved brethren*, (in view of our assured victory) *become steadfast* (*firm*), *unmovable*, (ἄ-μετα-κίνητος), *abounding in the work of the Lord always, knowing* (since ye know) *that your toil is not vain in the Lord*. A fitting exhortation to follow the entire discussion in this chapter, and a comforting assurance with the future life in view. It forms also a connecting link with the chapter following.

CHAP. XVI. Directions respecting the collections for the poor in Jerusalem, suggested probably by an inquiry in the letter to Paul; cf. 7. 1; 8. 1; 12. 1 (vv. 1-9). A word of commendation respecting Timothy and Apollos (vv. 10-12). Exhortations and salutations (vv. 13-24).

V. 1. Περὶ δὲ τῆς λογίας τῆς κτέ., *Now* (δέ continuative, like the Eng. *now*) *concerning the collection for the saints*. The Corinthians would understand the reference. In Rom. 15. 26, Paul adds ἐν Ἱερουσαλήμ. The destitution and sufferings of the church in Jerusalem may have arisen from the peculiar persecutions which would very likely be experienced there. Although they gave up their possessions for the relief of the most needy (cf. Acts 2. 44 ff.), yet these proved insufficient, and hence they were aided by Christian churches elsewhere. — ὥσπερ διέταξα (διατάσσω) κτέ., *as I gave order to* (*arranged for*) *the churches of Galatia, so also do ye*. This order was probably given on the journey through Galatia; Acts 18. 23. "Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus (2 Cor. 9. 2), et Macedonum Romanis proponit

(Rom. 15. 26). *Magna exemplorum vis.*" Beng. (He sets the example of the Galatians before the Corinthians, the example of the Corinthians before the Macedonians, and that of the Macedonians before the Romans. Great is the power of examples!)

V. 2. *κατὰ μίαν σαββάτου*, *On every first day of the week.* *κατὰ* with the acc. often distributive. *μίαν* for *πρώτην*, a Hebrew idiom. — *ἕκαστος ὑμῶν παρ' ἑαυτῷ κτέ.*, *let each one of you place by himself, storing it up, whatsoever he may accumulate (whatsoever he may gain by prosperous business): παρ' ἑαυτῷ*, *by himself, at home; zu Hause, chez lui: ὅτι ἂν εὐδοῦται* (pres. subjunc., fr. *εὐδῶ*, deriv. *εἶ*, *well*, and *ὁδός*, *a way or journey*), *whatsoever he may gain (εἴτε πολύ, εἴτε ὀλίγον*, Chrys.), or *whatsoever may be gained* (verb mid. or pass.): *θησαυρίζων*, *storing it up, keeping it as a treasure*, and not using it, but having it ready. — *ἵνα μὴ . . . γίνωνται*, *in order that, when I shall have come, collections may not then be made.* This verse is often, and very properly, referred to as the apostolic method of raising funds for benevolent purposes. In a community consisting largely of poor and laboring people, like most of the Christian churches of that day, this method is to be especially commended.

Vv. 3, 4. *ὅταν δὲ παραγένωμαι, οὓς ἂν* (note *ἂν*, st. Attic *ἄν*) *δοκιμάσητε* (*δοκιμάζω*), *κτέ.*, *And when I arrive, whomsoever ye may approve, these furnished with letters I will send to bear your gift (your favor) into Jerusalem.* — *δι' ἐπιστολῶν*, *through letters, furnished with etc.* It seems more natural to connect this with what follows; so Chrys., Theoph., and most modern expositors. Some, however, W-H. et al., join it with *δοκιμάσητε*. The plural indicates several letters of commendation. — *ἂν δὲ ἦ ἄξιον τοῦ κάμει (καὶ ἐμέ) κτέ.*, *and if it be fitting (worth the while, Lex. Th.) that I also go (τοῦ w. infin., Winer, § 44. 4), they will go in company with me.* "That the apostle *did* go to Jerusalem with these offerings would seem to be clear from Acts 20. 3; 21. 17, compared with Acts 24. 17. This was his fifth journey to that city; he had previously borne alms thither on his second journey; see Acts 11. 29, seq." Ell.

Vv. 5, 6. *ἐλεύσομαι δὲ . . . διέλθω*. *But I will come to you when I have gone through Macedonia* (*ἔρχομαι*, *to come, or to go; usu., to come. δι-έρχομαι, to go through*). From 2 Cor. 1. 15 we learn that it had been his intention to go from Ephesus (the place of writing this letter) by way of Corinth to Macedonia; then from Macedonia back to Corinth, and after that to Judaea. This plan he had changed (2 Cor. 1. 15, 23 ff.), and had determined to go first to Macedonia, thence to Corinth, where he hoped to spend some time and perhaps to pass the winter. In the second epistle we find him actually on his journey towards and through

Macedonia (2 Cor. 2. 13; 8. 1; 9. 2, 4), and on the way to Corinth (2 Cor. 12. 14; 13. 1). See also Acts 20. 1, 2. — Μακεδονίαν γὰρ κτέ., *for I am going through Macedonia*. Such is my intention, yet I shall make no stay there. A misinterpretation of the pres. διέρχομαι (denoting here an immediate intention, not that he was actually on the journey) has led to the erroneous impression on the part of some that this epistle was sent from Philippi. — πρὸς ὑμᾶς δὲ κτέ., *and with you* (or, *having come to you*) *perhaps I will remain (a while) or even pass the winter*. τυχόν, as adv. Lex. Th. τυγχάνω. — ἵνα ὑμεῖς με κτέ., *that you may send me forward wherever I may go*. προπέμπω, *to send forward*, often implies in the N. Test. to furnish with the requisites for the journey: οὐδ' ἐάν, Att. ἕν, *wherever*. Lex. Th. ὄσ, ἦ, ὄ, II. 11. Paul was then wishing to proceed first to Jerusalem, after that to Rome. Acts 19. 21.

V. 7. οὐ θέλω γὰρ (confirmatory of the preceding) ὑμᾶς κτέ., *For I do not wish now to see you in passing*, i. e. merely for a day or two. Whether he had previously made them a brief visit of this kind is not certain. — ἐλπίζω γὰρ κτέ., *for I hope to remain some time* (implying a much longer time than ἐν παρόδῳ) *with you, if the Lord permit* (the condition ever to be borne in mind).

Vv. 8, 9. ἐπιμενῶ δὲ ἐν Ἐφέσῳ κτέ., *But I shall remain in Ephesus* (the place where the epistle was written) *till Pentecost* (about the middle of May; and apparently not very remote from the date of writing. At that time of the year the facilities for travelling northward to and through Macedonia would be much greater). — θύρα γὰρ (the reason for his remaining in Ephesus a while longer) μοι ἀνέωγεν (ἀνοίγνυμι) κτέ., *For a door is opened (is standing open) to me, great and effectual*; — a striking figure, denoting the extensive and promising field for evangelical labor. — καὶ ἀντικείμενοι πολλοί, *and many are standing in opposition* (to me); — a reason for all the more effort. Cf. Acts 19. 23.

V. 10. Ἐάν δὲ ἔλθῃ Τιμόθεος, *Now if Timothy shall come*. He was on his way through Macedonia (Acts 19. 22), and would probably arrive in Corinth later than this epistle. We learn from 2 Cor. 1. 1, that Timothy was still in Macedonia when the second epistle was written. — βλέπετε ἵνα κτέ., *see to it that he become without fear in relation to you*. Timothy was still a young man (cf. 1 Tim. 4. 12), and may have felt diffident and timid on entering into the great city of Corinth among strangers. He may have needed encouragement; a hint as to the proper treatment of young men of promise at all times. — τὸ γὰρ ἔργον κτέ., *for he is doing (is working) the Lord's work, as I also am*. τὸ ἔργον κυρίου, cf. 15. 58.

V. 11. μή τις οὖν . . . ἐξουθενήσῃ (ἐξ-ουθενέω, fr. οὐθέν = οὐδέν), *let not any one therefore set him at naught*. Cf. 1 Tim. 4. 12. μηδὲς σου τῆς νεότητος καταφρονεῖτω. The verb here used, ἐξουθενέω, stronger than

καταφρονέω. — προπέμψατε (aor. imperat.; verse 6, προπέμψητε, aor. subjunc.) δὲ αὐτὸν κτέ., *But send him forward* (cf. verse 6, note) *in peace*; in such a frame of mind as might be expected after a kind reception; the opposite of that which would result from contemptuous treatment. — ἵνα ἔλθῃ κτέ., *that he may come to me*; for *I am expecting him with the brethren*. Who the brethren were, except Erastus of Corinth (Acts 19. 22), is not known.

V. 12. Περὶ δὲ Ἀπολλῶ κτέ., *But concerning Apollos the brother, I besought him much that he would come to you with the brethren*: i. e. those who were to take this letter to Corinth; probably Corinthians. Note how affectionately Paul here speaks of Apollos: certainly not as one would speak of a dangerous rival, or of one who was creating divisions in the church. — καὶ πάντως οὐκ ἦν κτέ., *and certainly it was not a thing desired* (on his part) *to come now, but he will come when he may have a favorable opportunity*. Perhaps, owing to the peculiar state of things in the Corinthian church, Apollos thought it inexpedient to visit them just at present, notwithstanding the urgent request of Paul. Perhaps the bearers of this letter might explain more fully the reasons why Apollos postponed his visit for the present. In Acts 18. 24 ff., we are informed that Apollos had been in Ephesus previously, and had gone thence to Achaia. This therefore was at least his second visit in Ephesus; though he may have been away at the time when Paul finished this letter, as no salutation is sent from him. To refer τὸ θέλημα to the divine will is less natural.

Vv. 13, 14. Concluding exhortations. — Γρηγορεῖτε, κτέ. *Be watchful* (*wide awake*), *stand firmly in the faith, conduct yourselves manfully, increase in strength, let all things on your part be done in Christian love*. Note the five points, — vigilance, steadfastness in the faith, manliness, spiritual strength, Christian love as the sphere in which all these traits of character appear and are exercised. Note also that the five imperatives are all in the present tense, expressing something to be continued.

Vv. 15, 16. Παρακαλῶ δὲ ὑμᾶς, κτέ., *And I beseech you, brethren, — ye know the house of Stephanas* (Στεφανᾶ, gen. 1st declens., nom. Στεφανᾶς), *that it is the first-fruits of Achaia, and (that) they* (the house of Stephanas) *arranged themselves* (*set themselves in order*) *for service to the saints, — that you also* (as well as the house of Stephanas) *set yourselves in order under the lead of such persons* (those who are thus devoted) *and of every one who works together with (them) and toils*. The house of Stephanas first mentioned in ch. 1. 16. Note the N. Test. meaning of Achaia. See Lex. Th.

Vv. 17, 18. *And I rejoice at the coming* (or *the presence*) *of Stephanas and Fortunatus and Achaicus*; *because that which was lacking on your part these supplied* (“they by their presence supplied your place in your ab-

sence," Th. *They have filled the void, the vacant place, occasioned by your absence*, Godet). — ἀνεπαυσαν (ἀνα-παύω) γὰρ κτέ., *For they refreshed my spirit and yours*. How your spirit? The reflection on the part of the Corinthians that they had done something through their messengers for the comfort of Paul would afford them sincere joy; for there must have been many in the church who esteemed and loved him. "It is a happier thing to give than to receive." Acts 20. 35. — ἐπιγινώσκετε οὖν κτέ. *Know therefore thoroughly such persons* (as these, cf. verse 16). Recognize and appreciate their character and work.

Vv. 19, 20. Ἀσπάζονται ὑμᾶς κτέ., *The churches of Asia salute you*. This would comprise the seven churches of Asia mentioned in the Apocalypse. Note the meaning of the word Asia in the N. Test. See Bible Dic. — ἀσπάζεταιται ὑμᾶς ἐν κυρίῳ κτέ., *Aquila and Prisca (Priscilla) with the church in their house salute you much in the Lord*. ἐν κυρίῳ, not an ordinary worldly salutation, but a Christian salutation, πολλά as adv. *much, earnestly*, σὺν τῇ κατ' οἶκον κτέ. *Aquila and Priscilla in Ephesus, as afterwards in Rome (Rom. 16. 5), devoted their house to the church for the public assemblies*. Paul had met them in Corinth on his first arrival there from Athens (Acts 18. 2). Here he engaged with them in making tent-cloth; and they accompanied him afterwards to Ephesus (Acts 18. 18). They instructed Apollos on his arrival in Ephesus (Acts 18. 24 ff.). Afterwards they went to Rome, whence they had previously fled on account of the edict of Claudius; but returned to Ephesus (2 Tim. 4. 19). — ἀσπάζονται . . . πάντες, *The brethren all salute you*, i. e. the brethren of the church in Ephesus; a more definite salutation than the first one above. — ἀσπάσασθε κτέ., *Salute one another with a holy kiss*. On the reading of this letter in the assembly, they were to express their brotherly love for one another by a holy kiss; a frequent form of salutation. Cf. Rom. 16. 16; 2 Cor. 13. 12; 1 Thess. 5. 26. It was not to be among Christians the mere ordinary form of salutation, but a φίλημα ἅγιον, or a φίλημα ἀγάπης, 1 Pet. 5. 14.

Vv. 21, 22. Ὁ ἀσπασμὸς κτέ., *The salutation with my hand of (me) Paul*; the autographic authentication of the entire letter, which up to this point had been committed to writing by an amanuensis. Cf. Rom. 16. 22, note. — Παύλου, appos. with ἐμῆ = ἐμοῦ. Win. § 59. 7. d. — εἴ τις οὐ φιλεῖ κτέ., *If any one does not love (fails to love, neg. οὐ), the Lord, etc.* Note φιλεῖ, st. ἀγαπᾷ, *If any one has not a personal affection for the Lord*. — ἦτω (Att. ἔστω, fr. εἰμί) ἀνάθεμα, *let him be anathema*. Cf. Gal. 1. 8; Rom. 9. 3. — μαρὰν ἀθά, an independent sentence; not to be connected, as it often is in reading the English translation, with the preceding as one word; a transliteration of the Aramaic ܡܪܢܐ ܕܢܝܢܐ *our Lord is come, or our Lord cometh*. Hence, those who do not love him will be anathema, accursed.

This Aramaic expression may have been in common use in the early church as a kind of salutation or watchword.

Vv. 23, 24. ἡ χάρις κτέ., sc. εἴη, optat. of wishing. The closing blessing; similar in form at the end of other epistles.— ἡ ἀγάπη μου κτέ. sc. εἴη, *My love be with you all in Christ Jesus*; or better, sc. ἐστίν. *My love is* etc. So Chrys., Theoph., DeWette, Meyer, Godet; the only epistle closing with this wish, or rather assurance. Paul had addressed the Corinthians with so many and so severe reproofs that it was eminently fitting to close with an assurance of his love for them all, and of the sphere in which his love centred and had its life. Note that he does not close with the usual “amen”; which would be less suitable after an assurance of an existing fact than after a wish or prayer, as it is commonly found.

SECOND EPISTLE TO THE CORINTHIANS.

FOR collateral information, consult again Conybeare and Howson, Farrar, and the Bible Dictionaries.

Date. Written in the third missionary journey, soon after the first epistle, in the summer or autumn of 57 (Alf.); or later, in 58 (Meyer).

Place of writing. Macedonia, probably in Thessalonica (not in Philippi).

Object of the epistle (cf. ch. 13. 10), to prepare the Corinthian church for his coming and work among them.

Leading points. I. Chs. 1-7. A presentation of his apostolic character and walk. II. Chs. 8. 9. Respecting the collections for the poor in Jerusalem. III. Chs. 10-13. A polemical defence of his claims as an apostle against his opponents.

The superscription, *πρὸς Κορινθίους Β*, is probably the most ancient.

CH. I. Vv. 1, 2. Address and greeting. Vv. 3-11. Thanksgiving for divine comfort and encouragement in trials and dangers. He is thus the better qualified to comfort and encourage them in all their trials. Vv. 12-24. His vindication of himself in his relations to them.

Vv. 1, 2. *Παῦλος ἀπόστολος κτέ.* Note the similarity of the address here and in 1 Cor.; *κλητός* omitted here; *Τιμόθεος* st. *Σωσθένης*. — *σὺν τοῖς ἁγίοις πᾶσιν κτέ.* (included among those to whom the epistle is addressed), *together with all the saints who are in the whole of Achaia* (including Hellas and Peloponnesus).

V. 3. *Εὐλογητός κτέ.*, *Blessed, worthy to be blessed, or praised.* Cf. *εὐλογέω*. We may understand *εἶη*, optat. of wishing, or the indic. *ἐστίν*. Cf. Rom. 1. 25; Eph. 1. 3. — *ὁ θεὸς καὶ πατὴρ κτέ.* (one article with both nouns, thus uniting them closely together), *the God and Father of our Lord Jesus Christ.* Cf. Eph. 1. 3. — *ὁ πατὴρ τῶν οἰκτιρμῶν*, *the Father of compassions, the compassionate Father.* The gen. here is viewed by some simply as attributive; by others, as gen. *effecti*. Why not both? — the Father to whose character belongs compassion, and who also manifests

this compassion in his dealings with us. Note the usual force of the ending *-μός*. In *ἔλεος* and *ἐλεέω*, the idea of pity and mercy is more prominent, i. e. the attention is directed more to the object of mercy; in *οἰκτιρμός*, the source from which the mercy and compassion proceed is made more prominent. — *καὶ θεὸς* (article again wanting; connected closely w. *ὁ πατήρ*) *κτέ.*, and *God of all comfort, or of every comfort*; from whom all comfort and encouragement come to us.

V. 4. *ὁ παρακαλῶν* (pres. denoting what is continued) *ἡμῶν*, *who comforts (and encourages) us*. The plur. 1st pers. *we, us*, frequent in this epistle, including Timothy and perh. others; or, as Alf. suggests, the plur. may be “merely an idiomatic way of speaking, when often only the singular is intended.” — *ἐπὶ πάσῃ τῇ θλίψει ἡμῶν* (note *ἐπί*, not *ἐν*), *over, respecting, (über, Meyer,) all our affliction*. Cf. Thayer Lex. *ἐπί* w. dat. 2. a. δ. — *εἰς τὸ δύνασθαι ἡμῶν κτέ.*, *that we may be able to comfort those who are in any affliction through the comfort through which we ourselves are comforted of God*. Personal experiences are the best preparation for administering comfort to others. *ἐν πάσῃ θλίψει*, *in any and every etc.*; *ἧς* attracted from the acc. of cognate meaning to the case of the antecedent. So the const. is usually explained; but may we not understand *διὰ* before *ἧς*? Cf. Acts 13. 39; Luke 1. 25; 12. 46 et al. Win. § 50, p. 422.

V. 5. A confirmation of the preceding thought. *ὅτι καθὼς κτέ.*, *for even as the sufferings of Christ (such sufferings as he experienced) abound (are περισσός) in us (lit. entering into us; not merely external, but experienced within), so through Christ our comfort also abounds*. This experience enabled the apostle to comfort others.

Vv. 6, 7. The close relation between them and the apostle still further presented. *εἴτε δὲ θλιβόμεθα κτέ.*, *But whether we are (indic. not subjunc.) afflicted, it is (sc. ἐστίν) for your comfort and salvation, or whether we are comforted, it is for your comfort (your encouragement) which works in a patient enduring (a bearing up under) the same sufferings which (ᾧν, attracted to the case of the antec.) we also suffer. καὶ ἡ ἐλπὶς ἡμῶν κτέ.*, *and our hope for you is steadfast, knowing (feeling assured) that as ye are partakers of the sufferings, so (are ye) of the comfort (the encouragement) also. εἰδότες*, particip. denoting time and cause, *while we feel assured and since we feel assured*, agrees logically w. *ἡ ἐλπὶς ἡμῶν*, and is in the same const. w. the verbs in verse 6.

This expression of fellowship and hearty sympathy was no doubt spontaneous; and not, as some have suggested, prompted by motives of policy. Such was not the character of Paul.

Vv. 8-11. A reference to some great danger to which the apostle had been exposed. Whether he refers to the tumult in Ephesus related in Acts 19, or to some other danger, is not certain.

V. 8. Οὐ γὰρ θέλομεν κτέ., *For* (γὰρ introduces a special instance of trial and sustaining grace) *we are not willing that you continue ignorant, brethren.* Of the θλίψις, whatever it may have been, they were not ignorant; but of his experience under it they were not informed, and he now proceeds to tell them. Note the form of expression, occurring elsewhere in the epistles of Paul: Rom. 1. 13; 11. 25; 1 Cor. 12. 1; 1 Thess. 4. 13. — περὶ (or ὑπὲρ) τῆς θλίψεως ἡμῶν κτέ., *concerning our affliction which took place in Asia, that exceedingly beyond (our) power we were weighed down* (ἐβαρῆθημεν, Lex. βαρέω) *so that we renounced all hope, even of continuing to live* (ἐξαπορηθῆναι, ἐξαπορέω: ζῆν, ζῶω). This language could hardly apply to the tumult in Ephesus, Acts 19.

V. 9. ἀλλὰ (see Lex. Thayer; carries on and intensifies the thought in ἐξαπορηθῆναι) αὐτοὶ ἐν ἑαυτοῖς . . . ἐσχήκαμεν (ἔχω), *yea, we ourselves have had within ourselves* (in our own consciousness) *the response of death* (gen. of appos., Win. § 59. 8. a. p. 531). On asking ourselves whether we should meet with life or death, the answer, *the response*, within ourselves was *death*. — ἵνα μὴ πεποιθότες ὦμεν (2 pf. subjunc. fr. πείθω) ἐφ' ἑαυτοῖς κτέ., *that we may not place our trust upon ourselves, but upon God who raises the dead.* With this trust Paul could say, in spite of all human probabilities (expressed in ὥστε ἐξαπορηθῆναι κτέ., verse 8), *I do not despair* (οὐκ ἐξαποροῦμαι). Cf. 4. 8. The expression τῷ ἐγγείροντι τοὺς νεκροὺς is not to be understood exclusively of the final resurrection, but as in Rom. 4. 17; Heb. 11. 19.

Vv. 10, 11. ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο (ρύομαι) ἡμᾶς κτέ., *who rescued us from such, so terrible, a death and will rescue, in whom we have hoped that he will also still (in the future) rescue us, i. e. from such a death.* The reference would doubtless be understood by the Corinthians. The thought in ρύσεται repeated for emphasis, and also to make plain the ground of confidence. — συννυπουργούντων (σύν and ὑπουργέω, fr. ὑπό and ἔργον) καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, *while you also for us help together (work together) in supplication.* Note how highly the prayers of the church in his behalf are valued. We discover also the deep interest which the church in Corinth as a whole felt in him. — ἵνα ἐκ πολλῶν προσώπων κτέ. The simplest const. of this difficult sentence seems to be as follows: *in order that from many faces the gracious gift bestowed on us* (in rescuing us from death) *through (the supplication of) many may be acknowledged with thanks on our behalf.* "From many faces," as beaming with joy and gratitude. Cf. Meyer. "From many upturned faces." Stanley. This rendering retains the ordinary N. Test. sense of πρόσωπον. — εὐχαριστηθῆ (εὐχαριστέω), *may be acknowledged with thanks* ("may be given thanks for," Alf.) ὑπὲρ ἡμῶν, *emphat. posit., in our behalf,* — the whole relating to Paul with Timothy probably included.

Many other constructions of this sentence have been proposed ; but the above seems to me to adhere most closely to the Greek.

Vv. 12-24. See analysis of the chapter.

V. 12. ἡ γὰρ καύχησις ἡμῶν κτέ., *For* (confirmation of his confidence in their sympathy and prayers expressed in verse 11) *our glorying is this, the testimony of our conscience that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God we lived (conducted ourselves) in the world* (i. e. among men generally) *and more abundantly* (did we conduct ourselves thus in our relations) *towards you.* — καύχησις is usually viewed here as syn. w. καύχημα, *ground of glorying* ; but Meyer understands it in the ordinary sense, *the act of glorying* ; and as explained by τὸ μαρτύριον κτέ., *the testimony of our conscience* etc. — ἀγιότης, *sanctity, religious purity, consecration* ; the word occurs in N. Test. only here (where there is some doubt as to the reading), and in Heb. 12. 10. — τοῦ θεοῦ: the gen. here, as often, may be viewed in several different relations : *in holiness and sincerity*, such as belong to the character of God ; such as he requires of us ; such as he imparts to the believer. The last idea seems most prominent. Cf. δικαιοσύνη θεοῦ, Rom. 1. 17 ; εἰρήνη θεοῦ, Phil. 4. 7. — *not in fleshly wisdom*, i. e. the wisdom which belongs to unconverted men. — ἀνεστράφημεν, ἀναστρέφω.

Vv. 13, 14. The statement just made that he had walked *in the holiness and sincerity of God*, especially in his relations to them, might be questioned by his opponents and attributed to a want of candor, or to the glow and warmth of a rhetorical style of composition (cf. ch. 10. 10), while the real facts were quite otherwise ; hence the affirmation of verse 13. — οὐ γὰρ ἄλλα γράφομεν κτέ., *For we do not write to you other things except what ye read, or also know definitely, acknowledge* ; i. e. there is no concealed meaning or ambiguity in what we write ; but the plain, obvious meaning accords with what you well know of me. — ἀλλ' ἢ, *other things than, except.* Note the paronomasia ἀνα-γινώσκετε, ἐπι-γινώσκετε, — not easily transferred into another language. — ἐλπίζω δὲ κτέ., *and I hope that ye will acknowledge to the end.* It seems logical, and simpler in const., to place a colon at this point. So Alf., R. V., B. U., et al. But Tisch., Vulg., Meyer, Kling, et al., place only a comma here, and take ὅτι καύχημα κτέ. as the obj. of ἐπιγνώσεσθε. — καθὼς καὶ ἐπέγνωτε κτέ., *as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours in the day of our Lord Jesus.* — ἀπὸ μέρους, *in part*, is usually understood to refer to the fact that some in the church did not know him well and acknowledge his true character ; *ye did acknowledge us in part* ; i. e. part of you ; those of you who have fairly tried me. So Alf., Meyer, Kling, et al. Yet this seems a forced meaning. May it not signify *ye did know us definitely, accurately* (see Lex. ἐπιγνώσκω) so far as ye had op-

portunity? To read character accurately requires often special opportunities and a considerable period of time. That we can really know no man thoroughly till he dies is no unusual thought. Thus the ἀπὸ μέρους may be in contrast with ἕως τέλους. He hopes that the opinion already formed from a comparatively short acquaintance would be confirmed *up to the end*. So Hofmann. — ἐν τῇ ἡμέρᾳ κτέ., *in the day of our Lord Jesus*. I understand this, and all similar expressions in Paul's epistles, in the light of John 14. 3, to mean the day when our Lord will come again and receive us unto himself.

Vv. 15-24. Further vindication of himself, especially against the possible charge of fickleness.

Vv. 15, 16. Καὶ ταύτῃ τῇ πεποιθήσει κτέ., *And in this confidence* (such as he had just expressed) *I desired to come to you before* (connect πρότερον w. ἐλθεῖν), *that you might have a second benefit* (a second token of the divine favor); a second benefit, explained in verse 16. — καὶ δι' ὑμῶν διελθεῖν κτέ., *and by you (through the midst of you) to go into Macedonia, and again to come from Macedonia to you* (this would be the "second benefit" which he had planned and desired) *and by you to be sent forward into Judea; προπεμφθῆναι (προπέμπω)*, cf. 1 Cor. 16. 6 and 11.

V. 17. τοῦτο οὖν βουλόμενος κτέ., *Wherefore, while desiring this* (the plan just described, to pass through Corinth on his way to Macedonia, and also on his return; each visit of the apostle being a token of the divine favor to them) *did I show fickleness?* (R. V.); *did I at all use levity (of purpose)?* (Alf.); *did I act with levity?* (B. U.). It is difficult to bring out the full force of the Greek by any English rendering; particularly the force of μή in a question (here with τί added), and of ἄρα, *I did not at all, as might naturally be inferred* (ἄρα, see Lex.) *use levity, did I?* — ἢ ἂ βουλεύομαι (note βουλεύομαι, not βούλομαι) *κατὰ σάρκα βουλεύομαι κτέ., or the things that I purpose (plan), do I purpose according to the flesh* (i. e. as an unconverted man, with no spiritual enlightenment)? Cf. Gal. 5. 16. — ἵνα ἢ παρ' ἑμοῦ κτέ., *that with me there may be the yea yea, and the nay nay?* The article τὸ denotes that they were well known and solemn forms of human speech; ναί and οὐ, each repeated for emphasis; note also οὐ w. the accent. Do I, says Paul, form my plans, relying wholly, like the worldling, on my own judgment, changing my plans as seems best to myself, and not seeking the guidance of the Holy Spirit? The answer follows.

Vv. 18, 19. πιστὸς δὲ ὁ θεὸς ὅτι κτέ., *But God is faithful (trustworthy) in that* (seeing that, cf. 1 Cor. 1. 26; John 2. 18, et al.) *our word to you is not yea and nay; is not twofold, ambiguous, changing, — our word to you, i. e. the word which we preach. — ὁ τοῦ θεοῦ γὰρ υἱὸς κτέ., For the son of God, Christ Jesus, who was preached (heralded) among you by us, by me and*

Silvanus and Timothy, did not become yea and nay (sometimes the one, sometimes the other; ambiguous, doubtful), *but in him has been (and still is, γέγονεν, pf.) yea*; just this, never doubtful, never changing. Silvanus (this form used by Paul and by Peter; the form Silas in Acts) and Timothy had been with Paul in Corinth on his first visit, Acts 18. 5.

V. 20. ὅσαι γὰρ ἐπαγγελίαι θεοῦ κτέ., *For* (introducing a strong confirmation of the statement just made) *as many as (however many) are the promises of God* (implying that they are many) *in him is the yea.* — ἐν αὐτῷ, as in verse 19, *in him, i. e. in Christ Jesus.* The promises of God were found chiefly in the O. Test. They were fulfilled in Christ Jesus. — διὸ καὶ δι' αὐτοῦ κτέ., *wherefore also through him* (through Christ) *is the Amen.* In him is the unqualified affirmation, the τὸ ναί, in him also is the fulfilment, the τὸ ἀμήν. — τῷ θεῷ πρὸς δόξαν δι' ἡμῶν, *to the glory of God through us, by our means*: τῷ θεῷ, dat. comm.; lit. *for God to or towards, tending towards, his glory*; the end to be kept in view by the Christian in all his labors here on earth.

Vv. 21, 22. ὁ δὲ βεβαιῶν ἡμᾶς κτέ., *Now he who establishes us (makes us βέβαιοι, firm) with you in Christ* (makes us, having entered into Christ, having embraced Christianity, makes us firm), *and anointed us is God, he who also sealed us and gave the earnest of the Spirit in our hearts.* — Anointed us, cf. Lex. χρίω, *to consecrate to some sacred office, or work, by anointing.* Cf. Χριστός. — Sealed us. Cf. Lex. σφραγίζω, *to set a seal upon, in order to authenticate*; another striking figure of speech which would be well understood by the Corinthians. — *And gave the earnest of the Spirit* (gen. of apposition); gave the Spirit as the ἀραβόν, or ἀραβῶν, see Lex., *the fore-taste of future joy, and the pledge of the future inheritance.* Cf. ch. 5. 5; Eph. 1. 14, note.

Vv. 23, 24. Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι κτέ., *But I call upon (invoke) God as a witness upon my soul, that sparing you* (participative, *seeking to spare you*), *I came not again into Corinth* (according to the earlier plan, mentioned in verse 16). Cf. 1 Cor. 16. 5, note. But how "sparing you"? He had spoken in verse 15 of his intended visits as a *benefit* (χάρις). It appears from 1 Cor. 4. 21, that he had obtained subsequent information respecting the actual condition of the church which convinced him that, if he visited Corinth just then, he would be compelled to use severity; and he hoped that on the reading of the first epistle, with suitable time for reflection, the state of things would become greatly changed. — οὐχ ὅτι κυριεύομεν κτέ., *Not that we rule over* (sustain the relation of a κύριος over) *your faith.* We do not say this, nor mean to imply it. Observe in verse 23 he uses ἐγώ, and gives it the emphatic position; but in verse 24 he returns to the first pers. plur., thus apparently including in mind other religious teachers besides himself, as Silvanus and

Timothy. — οὐχ, elliptical, sc. λέγω, or ἐρῶ (Meyer); a frequent ellipsis in N. Test. — ὑμῶν τῆς πίστεως, *your faith*, i. e. your inner religious life. In matters of church discipline, he might claim and exercise authority; but their inner religious life was something personal, and for this they were accountable to God only. — ἀλλὰ συνεργοὶ ἔσμεν κτέ., *but* (introducing a statement of his true relation to them) *are helpers of your joy*. This accords with the idea χάρις in verse 15 (χαρά, *joy*; χάρις, *favor, benefit*). — τῇ γὰρ πίστει ἐστήκατε (perf. in form, pres. in meaning, and intrans., fr. ἵστημι), *for in respect to faith ye stand, or by faith ye stand*. Cf. I Cor. 16. 13. A visit to them just at present would disturb their joy, without helping their faith; hence he concluded to postpone his visit for a time.

CHAP. II. Vv. 1-4. Continuance of the topic in ch. I, — the postponement of his visit. Vv. 5-11. Respecting the case of incest. Vv. 12, 13. From this digression, he returns to the historic narrative at the beginning of the ch. Vv. 14-17. Thanksgiving to God for the tidings received in Macedonia from Titus, with a reference to his office as an apostle; its responsibility and glory.

V. 1. Ἐκρίνα δὲ κτέ., *And* (δέ, continuative) *I determined this* (what follows) *for myself* (dat. comm.), *not again in sorrow to come to you*; implying that he had come to them bringing sorrow on some previous visit. So Alf., Meyer, et al. This interpretation of ἐν λύπῃ, *in sorrow* to them, agrees with φειδόμενος, I. 23, also with verse 2. Cf. ἐν ῥάβδῳ, I Cor. 4. 21.

Vv. 2, 3. εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς κτέ., *For if I* (emphat.) *cause you sorrow, then* (Lex. Th. καί, 2. g.) *who is he that maketh me glad, except the one who is made sorrowful by me?* (ἐξ ἐμοῦ w. λυπούμενος, *sorrow* proceeding out from me, as the source, the cause). — καὶ ἔγραψα τούτο αὐτὸ κτέ., *And I wrote this very thing* (what I have above written, — the reason for my not visiting you now), *lest* (ἵνα μὴ), *having come, I should have* (σχῶ, ἔχω) *sorrow from those from whom I ought to have joy* (lit. *I ought to rejoice*). — πεποιθὼς ἐπὶ πάντας ὑμᾶς, *having confidence* (causal, since I have confidence) *in you all* (ἐπὶ denoting the direction of the confidence: πέποιθα in classic Greek, usually w. the dat.). This he could say (though aware of the anti-pauline party) as the language of love (ἀγάπη). Cf. I Cor. 13. 7. — ὅτι ἡ ἐμὴ χαρὰ κτέ., *that my joy is the joy of you all*, the expression, the substance, of his confidence.

V. 4. ἐ γὰρ πολλῆς θλίψεως κτέ., *For*, introduces the confirmation of the statement πεποιθὼς κτέ. If he had not been confident that his joy was their joy, if there had not been such an intimate union of hearts, he could not have written them with such deep emotion. *For out of much affliction and anguish of heart* (note the expressive words θλίψεως and

συνοχῆς) *I wrote to you with (through, looking through) many tears.* All this, Meyer suggests, he might say, though he did not actually hold the pen. — οὐχ ἵνα κτέ., *not that ye might be made sorrowful, but that ye might know the love* (τὴν ἀγάπην before ἵνα for emphasis) *which I have more abundantly towards you.* — περισσοτέρως, *more abundantly*, not necessarily meaning that he loved other churches less; but that, in his present deep emotion, he was more fully conscious of his love for them. The comparative used thus for the idea *exceedingly*. Cf. verse 7.

V. 5. Εἰ δέ τις λελύπηκεν, κτέ., *But if any one (any individual) has caused sorrow, he has caused sorrow, not to me, but in part — not to bear too heavily upon him — to you all; i. e. the offence was not to me a personal matter; I do not wish to charge this upon the offender, as this would be bearing too heavily upon him; but while he has indeed caused sorrow to me, he has also in part caused it to you all. Thus we all together share the sorrow, and all together bear up under it. The const. ἵνα μὴ ἐπιβαρῶ, like the Latin ut w. the subjunc., often rendered by the Eng. infin.; ἐπιβαρῶ, cf. 1 Thess. 2. 9; 2 Thess. 3. 8.*

Vv. 6, 7. ἱκανὸν τῷ τοιούτῳ κτέ., *Sufficient (ἱκανόν, neut. a sufficient thing, a sufficient act. Cf. ἀρκετόν, Matt. 6. 34), for such a one (τῷ τοιούτῳ, definite) is this punishment (rebuke, censure) inflicted by the greater number, the majority.* What this may have been, the Corinthians would know, but we are not informed; only that in the judgment of the apostle it was *sufficient, adequate, and inflicted by the majority.* — ὥστε τοῦναντίον (τὸ ἐναντίον) μᾶλλον ὑμᾶς χαρίσασθαι κτέ., *so that on the contrary (instead of inflicting additional punishment) ye may rather forgive (show favor, a kind disposition) and comfort him; lest perchance such an one be overwhelmed (swallowed up, καταποθῆ, καταπίνω) by the excessive sorrow.* With the thought here, cf. Eph. 4. 32; Col. 3. 12 ff.

Vv. 8, 9. διὸ παρακαλῶ ὑμᾶς κτέ., *Wherefore I beseech (exhort) you to confirm (by a public expression of the church) towards him (your) Christian love. κυρῶσαι, Lex. Th. κυρῶ.* Cf. Gal. 3. 15. — εἰς τοῦτο γὰρ καὶ ἔγραψα, κτέ., *For with this in view I wrote also (referring to the first ep.; wrote also, i. e. I wrote in addition to the verbal message sent to you) that I might know the proof of you (δοκιμή, a proof as the result of testing), whether in regard to all things ye are obedient (ready to listen to me).*

Vv. 10, 11. ᾧ δέ τι χαρίζεσθε, κἀγὼ (καὶ ἐγὼ), *But to whom ye forgive anything, I also (forgive); a motive for confirming in this instance Christian love towards the penitent one.* — καὶ γὰρ ἐγὼ ὃ κεχαρίσμαι, *for what I have forgiven, if I have forgiven anything, I have done this on your account (as an example to you, and with a view to peace and harmony in the church) in the presence of Christ (feeling that I was in his presence, thus acting solemnly and conscientiously).* This rendering of ἐν προσώπῳ

accords more nearly with the ordinary N. Test. meaning. Cf. Lex. Th.; also ch. I. 11, note. Many, however, prefer the rendering *in the person of Christ*, i. e. *in Christ's stead*: but I think this idea would be expressed as in I Cor. 5. 4, ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, *in the name of our Lord Jesus*. — ἵνα μὴ πλεονεκτηθῶμεν (πλεονεκτέω) ὑπὸ τοῦ σατανᾶ· *that we (Paul and the Corinthian church) may not be overcome (overreached) by Satan*, that he may not gain the advantage over us; as would be the case, if discord and unfriendly feelings continued to exist in the church. — οὐ γὰρ αὐτοῦ κτέ., *for we are not ignorant of his devices (plans, purposes, the things which he has thought out*. Note the paronomasia, νοήματα, ἀγνοοῦμεν). Knowing these (being spiritually enlightened, I Cor. 2. 16), we should be on our guard against them.

Vv. 12, 13. Ἐλθὼν δὲ κτέ., *And having come into Troas (on the way from Ephesus to Macedonia) for the preaching of the gospel of Christ (concerning Christ*. Cf. Lex. Th. εὐαγγέλιον) *and a door having been opened (ἀνεωγμένης, ἀνοίγω) to me (cf. I Cor. 16. 9) in the Lord (the sphere in which a door was opened to him), I had no rest for my spirit (note the use of the pf. ἔσχηκα here. Cf. ch. 7. 5) from the fact that I did not find Titus, my brother (τῷ w. acc. and infin., dat. of cause), but, having taken leave of them (those in Troas), I went forth into Macedonia*. It appears that Titus had been instructed to go from Corinth by way of Macedonia to Troas and to meet Paul there. Such was the understanding. The depression of Paul, however, was occasioned, not by his anxiety concerning Titus, but rather concerning the church in Corinth, from which he was anxious to hear.

V. 14. Τῷ δὲ θεῷ χάρις κτέ., *But thanks be to God, who always conducts us in triumph (or makes us triumph*. See Lex. Th. θριαμβεύω) *in Christ, and makes plain through us the odor of the knowledge of him (i. e. of Christ) in every place*. This verse indicates a great and sudden change in the feelings of the apostle, occasioned undoubtedly, though not expressly mentioned, by the tidings received from Corinth. The striking figures of speech in this verse would be readily understood.

Vv. 15, 16. ὅτι Χριστοῦ εὐωδία κτέ., *Because we are in relation to God a pleasant odor of Christ among those who are being saved and among those who are perishing*, — a confirmation of the figure in verse 14, τὴν ὁσμὴν κτέ. Wherever we are, *in relation to God, we are a pleasant odor of Christ*. — οἷς μὲν κτέ., *to the one (the latter class) an odor (note that he does not say here εὐωδία) from death into death*. Though an odor of Christ, yet Christ to those who reject him becomes a stone of stumbling (λίθος τοῦ προσκόμματος. Rom. 9. 33; cf. Acts 4. 11; I Pet. 2. 8). — οἷς δὲ κτέ., *to the other (the former class) from life into life*. Both θάνατος and ζωὴ are to be understood as eternal (Meyer). — καὶ πρὸς ταῦτα κτέ., *And for these*

things (in view of such responsibilities) *who is sufficient, competent?* Such a thought might well occur to the mind of the apostle and to every Christian laborer.

V. 17. The answer to the question is not given, but rather implied in what he affirms of himself and his fellow laborers; of whom he says in ch. 3. 5, *our sufficiency is from God.* — οὐ γὰρ ἔσμεν κτέ., *For* (introducing the reason why they were put in such a position, described in vv. 15, 16), *we are not as the many trading in and adulterating the word of God* (thus seeking to make money out of it. Of this class among the false teachers there were many. See Lex. καπηλεύω). — ἀλλ' ὡς ἐξ εὐκρινίας, *but* (we speak) *as* (those who speak) *from sincerity* (from simple and pure motives, with no thought of making money by it, — a motive which had been attributed to him by a party in Corinth). — ἀλλ' ὡς ἐκ θεοῦ κτέ., *but as from God, in the sight of God, in Christ, we speak,* — a most solemn and emphatic affirmation: ἐκ θεοῦ, *from God*, the source; κατέναντι θεοῦ, *in the sight of God*, being conscious of his presence; ἐν Χριστῷ, *in Christ*, the sphere in which he lived and labored, and the subject of all his preaching.

CHAP. III. Vv. 1-3. The apostolic office. The Corinthians his recommendation. Vv. 4-6. His ability from God. Vv. 7-11. The office far above any in the old covenant and far more glorious. Vv. 12, 13. Hence he discharges its duties boldly, and not as Moses with veiled face. Vv. 14, 15. By this veil the Jews still blinded, not discerning that the old covenant has ceased. Vv. 16, 18. But when converted they see without veil the glory of Christ and become partakers of his glory.

V. 1. Ἄρχόμεθα πάλιν κτέ., *Do we begin* (or *Are we beginning*) *again to commend ourselves?* — a question suggested by what he had just said in ch. 2; *again*, as his opponents might say he had done, yet hardly with any truth, in the first epistle. — ἢ μὴ (suggesting a neg. answer) χρῆζομεν κτέ., *or are we in need, as some persons, of commendatory letters to you, or from you?* — “we,” including Timothy with Paul; — “as some persons,” refers probably to the anti-pauline teachers who had visited Corinth. The answer, *no!* understood here.

V. 2. ἡ ἐπιστολὴ ἡμῶν κτέ., *Ye are our letter* (of commendation). The work which he had accomplished in Corinth was his best testimonial to them, or from them. — ἐνγεγραμμένη (ἐγ-γράφω) κτέ., *written in our hearts, known and read by all men.* No contradiction in this figurative statement; written in the hearts of Paul and Timothy, and yet not hidden from the world; known and read in the lives and Christian walk of the Corinthians. So is it ever. The life of a Christian church is a letter

written on the heart of the faithful pastor, known and read by all men. Note the paronomasia, — *γνωσκομένη, ἀνα-γνωσκομένη*.

V. 3. The figure still further carried out and explained. — *φανερούμενοι* (*φανερῶ*, agrees w. *ὑμεῖς*) *ὅτι ἐστὲ κτέ.*, being made manifest that ye are a letter of Christ, i. e. authorized by him. — *διακονηθεῖσα* (*διακονέω*) *ὑφ' ἡμῶν*, ministered by us (in the position of amanuenses. So Meyer, De Wette, Kling, Thayer, et al.). — *ἐνγεγραμμένη οὐ μέλανι κτέ.*, written not with ink, but with the Spirit of the living God, not in tables (or tablets) of stone, but in tables (tablets which are) hearts of flesh (fleshy hearts). — *καρδίαις σαρκίαις*, descriptive appos. w. *πλαξίν*. That which is written with the Spirit of the living God in hearts of flesh may not be legible to the natural eye; but certainly is legible to the eye of the converted man, who has been taught by the Spirit. The thought is thus summed up by Meyer: "Christ was the author of their Christian condition; Paul and Timothy were his instruments for their conversion, and by their ministry the Holy Spirit became operative in the hearts of the readers. In so far the Corinthians, in their Christian character, are as it were a letter which Christ, through Paul and Timothy, by means of the Holy Spirit, has caused to be written in their hearts."

Vv. 4-6. *πεποιθήσιν δὲ τοιαύτην κτέ.*, And such confidence (as above expressed) we have through Christ (i. e. effected, wrought, by him) towards God (who superintends all and accomplishes all the great results); not (sc. *λέγω*, or *ἐρῶ*, cf. I. 24, note) that of ourselves (as proceeding from ourselves) we are sufficient (competent), to judge of anything (anything relative to the promotion of the gospel. Th.), as if from (out from, originating with) ourselves; but our sufficiency is from God (as the source, *ἐκ*). To repeat, — I do not affirm that of ourselves we are sufficient (able, competent) to judge of anything as if this sufficiency to judge originated with ourselves, but our sufficiency is of God. From its position, *ἀφ' ἑαυτῶν* is more closely connected with *ικανοί*, and *ὡς ἐξ ἑαυτῶν* with *λογίσασθαι τι*. — *ὃς καὶ ἰκάνωσεν* (*ικάνω*) *ἡμᾶς διακόνους κτέ.*, who also made us sufficient as ministers (servants) of a new covenant (in distinction from the old. Cf. Heb. 12. 24. In this new covenant, the condition of salvation is no longer the keeping of the Mosaic law, but faith in the atonement of Christ). — *οὐ γράμματος ἀλλὰ πνεύματος*. These may limit either *διακόνους*, or *διαθήκης*, — ministers not of the letter, but of the Spirit; or, a new covenant, not of the letter, but of the Spirit. The former is preferable. So Alf., De Wette, Meyer, Neand., Hofmann, Kling, et al. — *γράμμα* represents the Mosaic covenant; *πνεῦμα*, the Christian system, the new covenant. — *τὸ γὰρ γράμμα ἀποκτείνει κτέ.*, for the letter kills, but the Spirit makes alive, — the statement of a fact, presented fully and boldly in many passages in the N. Test.; but especially, in Paul's Epistles to the Galatians and Romans. By reason of this fact, we are made ministers of a new covenant.

Vv. 7, 8. εἰ δὲ ἡ διακονία κτέ., *But if the ministration of death* (that which brought death), *in letters engraven* (legibly engraven) *in stones, was made glorious* (lit. *became in glory*; cf. Exod. 24. 16). — ἐντετυπωμένη, ἐντυπώ. — ὥστε μὴ δύνασθαι ἀτενίσαι (ἀτενίζω) κτέ., *so that the sons of Israel were not able to look steadfastly into the face of Moses on account of the glory of his face, that* (glory) *which was passing away*. — πῶς οὐχὶ μᾶλλον κτέ., *how shall not rather the ministration of the Spirit* (which brings life, ζωοποιεῖ, in contrast with ἡ διακονία τοῦ θανάτου) *be in glory?* ἔσται, fut. with reference to the Christian dispensation, which was then just beginning.

Vv. 9-11. εἰ γὰρ τῆ διακονίᾳ κτέ., *For if to the ministration of condemnation there is glory* (sc. ἐστί), *much rather the ministration of righteousness abounds in glory*. Note the contrast κατὰκρισις, δικαιοσύνη; also the latter idea in Rom. 1. 17; 3. 21 ff.; 10. 4; cf. Gal. 3. 13; and especially ch. 5. 21 in this ep. Note also the expressive word περισσεύει; δόξα and δόξη, both in the emphat. posit. — *The ministration of condemnation*. Cf. Rom. 7. 9 ff. — καὶ γὰρ οὐ δεδόξασται (δοξάζω) κτέ., *For* (confirmatory) *even that which has been made glorious* (the ministration of condemnation, verse 9) *has not been made glorious in this respect* (lit. *in this part, in this particular, i. e. in this relation*) *on account of the surpassing, the transcendent, glory* (that of the ministration of righteousness). This const. and explanation of the sentence is usually preferred. — εἰ γὰρ τὸ καταργούμενον κτέ., *For* (a further confirmation of the superior glory of the new dispensation) *if that which is passing away is attended with glory, much rather that which abides is in glory*. Considerations addressed particularly to the Jewish mind. — διὰ w. the gen., *passing through the midst of*; hence *accompanied with, attended with*; Rom. 2. 24; 4. 11; 14. 20; 2 Cor. 5. 7, and often.

Vv. 12, 13. Ἐχοντες οὖν τοιαύτην ἐλπίδα κτέ., *Having therefore* (referring to the thought just expressed) *such a hope, we use much boldness* (freedom) *of speech*. — ἐλπίδι points to the future; the realization had then but just begun. — καὶ οὐ (elliptical const.; sc. τίθεμεν κάλυμμα ἐπὶ τὸ πρόσωπον ἡμῶν) καθάπερ Μωϋσῆς ἐτίθει κτέ., *and we do not* (place upon our face a veil) *as Moses placed a veil upon his face, so that* (πρὸς w. the acc. and infin. denoting purpose) *the sons of Israel should not look steadfastly into the end of that which was passing away*. See Exod. 34. 33-35. "That which was passing away" seems literally and primarily to refer to the supernatural glory of his face; but denotes figuratively the entire Mosaic system, which the Jews were so slow to renounce.

V. 14. ἀλλ' ἐπωρώθη (παρώω) τὰ νοήματα αὐτῶν, *But yet* (though they witnessed all this miraculous demonstration) *their minds were hardened, or their thoughts* (νοήματα) *became dull, obtuse*. It is not certain whether νοήματα here should be taken in the ordinary sense of *thoughts*,

or of the faculties which think, *minds*. The general sense of the sentence remains the same. — ἄχρι γὰρ τῆς σήμερον ἡμέρας κτέ., *For up to the present day (from that day till now) the same veil remains on the reading, or at the reading, of the Old Covenant (the Old Testament)*. — ἐπί may be understood either as local, *on*, or as temporal, *at*. — μὴ ἀνακαλυπτόμενον ὅτι κτέ. The simplest const. (w. the punctuation and reading of Tisch.) is to view the particip. as acc. absolute: *it (the fact) not being revealed (to the Jews at the reading of the O. Test.) that it (the Old Covenant or Testament) is being done away in Christ*. So Chrys., Meyer, Alf., Hodge, et al. Many, however, make the particip. agree w. κάλυμμα, and read ὅτι (pron.) st. ὅτι (conjunc.). R. V. gives both constructions.

Vv. 15, 16. ἀλλ' ἕως σήμερον κτέ., *But (instead of the fact just mentioned being revealed) until to-day, whenever Moses may be read, a veil lies upon their heart*. — ἡνίκα, only here, and in verse 16, in N. Test. Note the use of the word *Moses* here, by meton. for *the books of Moses*; cf. Luke 16. 29; 24. 27; Acts 15. 21. This was undoubtedly a popular and common use of the word *Moses* among the Jews of that day, and can hardly with propriety be cited in the discussion of the question respecting the authorship of the Pentateuch. — ἡνίκα δὲ ἐὰν (Att. ἂν) ἐπιστρέψῃ (ἐπιστρέφω) κτέ., *but whenever it (their heart) shall have turned to the Lord, the veil is taken away*. Cf. Ex. 34. 34. Other words have been suggested for the subject of ἐπιστρέψῃ, as ὁ Ἰσραὴλ, Μωϋσῆς, τις, but the above seems simplest grammatically and logically: *their heart, or the heart of any one of them*. — περιαιρείται κτέ., *the veil is taken away from around (the heart); pres. tense, expressing the certainty and the beginning of the future fact*.

Vv. 17, 18. ὁ δὲ κύριος κτέ., *Now the Lord (verse 16) is the Spirit, — the πνεῦμα (verse 6) which makes alive, which takes away the veil (verse 16) from the heart of the converted man*. — οὗ δὲ τὸ πνεῦμα κτέ., *and where the Spirit of the Lord is, (there is) liberty (note the emphatic brevity of the Greek), — liberty, freedom, from the bondage of the law*. The veil is removed from the heart of the Jew, and he turns to the liberty which is in Christ. — ἡμεῖς δὲ πάντες κτέ., *And we all (all from whose hearts the veil has been removed, who have been introduced into the liberty of the gospel) with unveiled face beholding in a mirror the glory of the Lord*. So Alf., Meyer, Kling, Thayer, et al. The rendering of κατοπτρίζομενοι, *reflecting as a mirror*, has been preferred by many, especially of the older expositors. — τὴν αὐτὴν εἰκόνα μεταμορφούμεθα κτέ., *are (being) transformed into the same image, or likeness (acc. of cognate meaning), from glory into glory (from one degree of glory into another and higher degree)*. — καθάπερ ἀπὸ κυρίου πνεύματος, *even as from the Lord the Spirit (cf. verse 17)*. This transformation of which we speak is

a work proceeding from the Lord, and is a progressive work. Note the tense of the verb.

CHAP. IV. Vv. 1-6. The theme in Ch. III. vv. 12-18, continued. Vv. 7-18. Relation of the outward and the suffering to the sustaining faith and hope within.

Vv. 1, 2. Διὰ τοῦτο κτέ., *On this account* (referring to what directly precedes), *having* (particip. denoting time and cause, *while we have, and seeing we have*) *this service, even as we obtained mercy* (in close logical connection with what precedes, *according as, in proportion as, we obtained mercy, ἡλεήθημεν, ἐλεέω*), *we faint not, do not lose courage.* — ἀλλὰ ἀπειπάμεθα (Lex. Th. ἀπέειπον) τὰ κρυπτὰ κτέ., *but have renounced the hidden things of shame,* — those hidden things of which men are ashamed, things which from a feeling of shame they seek to hide. Expositors have specified many things which Paul may have had in mind; but it is better to view the expression as entirely general, i. e. to take it as it stands. It is not difficult to find applications of the expression. — μὴ περιπατοῦντες κτέ., *not walking (not living) in craftiness, nor corrupting (handling with δόλος, craft, deceit; cf. καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ch. 2. 17) the word of God, but by the manifestation of the truth* (by showing it forth and making it plain) *commending ourselves to every man's conscience* (lit. *to every conscience of men*) *in the sight of God* (conscious of the divine presence, and so acting as to secure the divine approval).

Vv. 3, 4. εἰ δὲ καὶ ἔστιν κτέ., *But if our gospel* (that which we preach) *is* (as a matter of fact, ἔστιν; note the accent) *veiled* (in opposition to the idea τῇ φανερώσει τῆς ἀληθείας), *it is veiled among those who are perishing* (ἐν τοῖς κτέ., *among those, etc., Alf., Meyer, et al.; in, etc., R. V., B. U.*). — ἐν οἷς ὁ θεὸς κτέ., *in whom the god of this world hath blinded the minds* (or *the thoughts, cf. ch. 3. 14*) *of those who are without faith, so that the illumination of the gospel of the glory of Christ, who is the likeness of God, should not shine forth: τὸν φωτισμόν, the illumination, the bright light: of the gospel, proceeding from the gospel; of the glory etc., which tells of the glory of the (risen) Christ: who is the likeness (and manifestation) of God: αὐγάζαι (αὐγάζω), to beam upon us, or intrans. to shine forth brightly.*

Vv. 5, 6. οὐ γὰρ ἑαυτοὺς κηρύσσομεν κτέ., *For we publish not ourselves* (in this there would be no illumination, no divine glory), *but Christ Jesus as Lord and ourselves as your bond-servants* (bond-servants of yours) *for Jesus' sake.* For this purpose alone do we sustain this relation to you. — ὅτι ὁ θεὸς ὁ εἰπὼν ἕκ σκοτῶν κτέ., *Because* (introducing the confirmation of verse 5) *God (is he) who said* (Gen. I. 3), *out of darkness light shall shine.* (and this is fulfilled in our case,) *who did shine in our hearts for an*

illumination (to others) *respecting the knowledge of the glory of God in the face of Christ.* "The figure is still derived from the history in Ch. III., and refers to the brightness on the face of Moses: the only true effulgence of the divine glory is from the face of Christ." Alf.

Vv. 7-10. ἔχομεν δὲ τὸν θησαυρὸν τοῦτον κτέ., *But we have this treasure* (this knowledge of the glory of God in the face of Christ, which leads us to publish the good news) *in earthen vessels*, — a figure of speech which would be readily understood as referring to themselves in all their present human weakness and frailty. The most valuable treasures are now kept in what we call "a safe," and were then no doubt guarded with equal care. Hence the surprising thing in this instance, and the reason for it. — ἵνα ἡ ὑπερβολὴ κτέ., *in order that* (the divine purpose in this arrangement) *the exceeding greatness* (*die überschwengliche Fülle, the abundant fulness*, Meyer) *of the power* (the power implied in τὸς φωτισμὸν κτέ., verse 6) *may be of God* (may be his possession, gen.) *and not from us* (lit. *out from us*, as the source). — ἐν παντὶ (connect in thought w. the first particip. in each of the following contrasts, verses 8, 9) θλιβόμενοι κτέ., *being in every way* (Alf., Meyer, Kling, B. U.), *on every side* (R. V.), *pressed, yet not straitened* (*reduced to straits*); *perplexed, yet not despairing* (*not perplexed ἐξ*, so as to give up all hope); *pursued* (*persecuted*), *yet not abandoned* (of God); *cast down* (to the ground, when pursued), *yet not destroyed* (*not utterly perishing*). — πάντοτε (emphat. posit., as ἐν παντί, verse 8, and αἰεί, verse 11) τὴν νέκρωσιν κτέ., *always bearing about in the body the dying of Jesus*, or, more exactly rendered, *the putting to death, the killing* (Alf.) *of Jesus*. The sufferings of the apostle might well be regarded as a reminder of the violent and cruel treatment of Jesus whom he preached. — ἵνα καὶ ἡ ζωὴ κτέ., *that the life also of Jesus may be made manifest in our bodies*. (The plural here and throughout the sentence indicates that the apostle includes with himself his fellow laborers in the entire description. With this remarkable passage compare the triumphant words of Paul at the close of his earthly career, 2 Tim. 4. 6 ff.). But how could *the life also of Jesus be made manifest in their bodies*? As the constant sufferings and danger of death on the part of those who were persecuted might be likened to the νέκρωσις τοῦ Ἰησοῦ, so their deliverance from dangers and death appeared as the same ζωὴ, which followed the death of Jesus in his resurrection (Meyer). "The idea is that of unity with Christ, or resemblance to Christ, in his life, as before in his dying" (Kling).

Vv. 11, 12. αἰεὶ γὰρ ἡμεῖς κτέ., *For* (explanation and confirmation of the preceding) *we who live* (*the persons living*) *are always delivered over* (pres. *are always being delivered over*) *into death for Jesus' sake* (*on account of Jesus*), *that* (the divine purpose) *the life also of Jesus may be made manifest in our mortal flesh* (the imperishable life in the mortal flesh). In

verse 10, ἐν τοῖς σώμασιν; verse 11, ἐν τῇ θνητῇ σαρκί. The latter directs attention more particularly to the mortal and perishable, and forms a climax in the description. There is an emphasis and an air of triumph in the repetition. — ὥστε ὁ θάνατος κτέ., *So that (wherefore) death works (is active) in us, but life in you.* The apostle and his fellow laborers, as the leaders in proclaiming this new religion, would be particularly exposed to danger from the enemies of Christianity; while the Corinthians in receiving the gospel would become animated by a new life, which they had never experienced in heathenism or even in Judaism. So is it ever in the propagation of the gospel. The leading preachers, especially missionaries, meet with great danger, while those who receive the gospel are elevated to a new life.

Vv. 13-15. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα κτέ., *But having the same spirit of faith* (the same as that expressed in the quotation, which sustains and encourages us), *according to that which has been written (according to the scripture, from the LXX, Ps. 116. 10), "I had faith, wherefore I did also speak," we also (in like manner) have faith, wherefore we also speak (pres. continue to speak).* — εἰδότες ὅτι κτέ., *knowing (feeling assured) that He who raised up (from the dead) the Lord Jesus will raise us also up (1 Cor. 6. 14) with Jesus (Eph. 2. 6; Col. 2. 12; 3. 1; the resurrection of Jesus the assurance of our own resurrection), and will present us together with you (at the general resurrection, before the throne where our friend and saviour is judge).* — τὰ γὰρ πάντα δι' ὑμᾶς κτέ., (Of all this we may feel assured,) *For all things are on your account (for your sake), that the grace having multiplied (having become πλέον, more) through the greater number may cause the thanksgiving to abound (περισσέουσι, περισσεύω, to make περισσός, abundant, overflowing) to the glory of God (eis w. the acc., with a view to, directing the thoughts into, the glory of God).* — διὰ τῶν πλειόνων, from its position, is more closely connected with πλεονάσα. For a similar const., cf. ch. 1. 11.

Vv. 16-18. Διὸ οὐκ ἔγκακοῦμεν κτέ., *Wherefore (in view of the assurance in verses 14, 15) we do not faint, do not lose courage; but though (εἰ καὶ) our outward man is wasting away (decaying), yet our inward man is renewed (is made new again) day by day.* — ἡμέρα καὶ ἡμέρα, a Hebraism, *דִּי' דִּי'.* — τὸ γὰρ παραυτίκα ἐλαφρὸν κτέ., *For our light affliction, which is for the moment (more literally, the for-the-moment lightness of our affliction) works out for us far more exceedingly an eternal weight of glory.* Note the contrast, — *the for-the-moment lightness of our affliction, an eternal weight of glory;* also the contrast in the individual words, — *for the moment, eternal; lightness, weight; affliction, glory.* — καθ' ὑπερβολήν, cf. ch. 1. 8; Gal. 1. 13; 1 Cor. 12. 31: εἰς ὑπερβολήν, only here in N. Test. The union of the two the most emphatic expression possible. — μὴ σκο-

πούντων ἡμῶν τὰ βλεπόμενα κτέ., *while we do not look at, contemplate, the things which are seen (by the natural eye), but at the things which are not (thus) seen; for the things which are seen (by the natural eye) are temporary, for a season; but the things which are not (thus) seen are eternal.* This clause contains the reason (introduced by γάρ) why we do not continue to look at the things seen by the natural eye.

CHAP. V. Vv. 1-10. The topic in the last ch. continued: the relation of the outward condition and appearance to the aspirations of the truly Christian laborer. Vv. 11-21. His method of dealing, and his motive; his office that of an ambassador for Christ.

V. 1. Οἶδαμεν γὰρ ὅτι ἐν κτέ., *For (confirmation of ch. 4. 17), we feel assured that if our earthly house, the tent (in which we now live: σκήνους, gen. of appos.), shall have been demolished, thrown down, we have a building, a substantial edifice, of God, a house not made with hands, eternal, in the heavens.* — ἐπίγειος, adj. of two endings, fr. ἐπί and γῆ, *upon the earth*, in contrast w. ἐν τοῖς οὐρανοῖς. — σκῆνος, -ους, *a tent, a frail structure, in contrast with οἰκοδομὴν ἐκ θεοῦ.*

Vv. 2, 3. καὶ γὰρ (the copulative and causal ideas united; suggesting the importance of the thought to be presented) ἐν τούτῳ κτέ., *For verily (R. V.), For also (Alf.), in this (tent) we groan, longing to put on over ourselves (to be sheltered with) our habitation which is of heaven, if at least after having also put on (this heavenly habitation, thus being sheltered by it) we shall not be found naked (destitute of covering and shelter).* This interpretation of the sentence preserves throughout the metaphor which begins in τοῦ σκήνους, and does not involve the theological difficulty which some have found, that Paul expected soon to enter the spiritual body, with which we shall be invested after the final coming of Christ and the general resurrection. I cannot think he was laboring under so great a mistake. The metaphor which Paul here uses, is in keeping with the words of our Lord in John 14. 2, — *in my father's house (ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου, in contrast with the οἰκία ἐπίγειος, the σκῆνος) are many mansions (μοναί, corresponding to the extended description, οἰκοδομὴν ἐκ θεοῦ, οἰκίας . . . ἐν τοῖς οὐρανοῖς, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ.* The above interpretation is substantially that of Hodge among recent scholars; and of Anselm, Aquinas, and Rosenmüller among the older scholars. No doubt, objections may be made to the above interpretation, and to every other that has ever been proposed. Perhaps the chief objections may be found in the use of ἐνδύσασθαι and γυμνοί, yet the change of meaning is not greater than often occurs in the use of metaphors; not greater than to speak of our bodies as *tents, or houses.* Note also that ἐν-δύω means

strictly and primarily *to enter, to go into, to go under*. The meaning, *to put on* (a garment), is therefore a secondary, though a very common use, and is not entirely lost in this connection.

Vv. 4, 5. *καὶ γὰρ οἱ ὄντες κτέ.*, *For indeed* (καὶ γάρ, cf. note verse 2), *we who are in the tent* (the present mortal body) *do groan being burdened, bearing a heavy weight*. — ἐφ' ᾧ (= ἐπὶ τούτῳ ὅτι, *propterea quod*, cf. Rom. 5. 12), *οὐ θέλομεν κτέ.*, *because, or in that, we do not* (indeed) *wish to put off* (our present covering) *from ourselves, (not that) but to put on* (or *to have put on* by the divine hand) *over ourselves* (the heavenly covering). Note the mid. voice in its primary and secondary uses. — *ἵνα καταποθῆ (καταπινω) κτέ.*, *in order that the mortal* (the part subject to death) *may be swallowed up of life*. The animating hopes, the joyous anticipations, of the apostle are noteworthy. They have not been unknown, nor even rare, from that day till now. — *ὁ δὲ κατεργασάμενος (κατ-εργάζομαι) ἡμᾶς κτέ.*, *Now he who wrought us, fashioned us* (Th.), *for this very thing* (this transition from the earthly tent to the heavenly mansion) *is God* (the divine hand has done all this), *who has given to us the earnest of the Spirit* (gen. of ἄρπος.), — the Holy Spirit as the anticipation and proof of all this.

Vv. 6-8. *θαρροῦντες οὖν πάντοτε κτέ.*, *Wherefore being of good courage always, and being conscious that, while at home, while dwelling, in the body, we are dwelling away from the Lord* (for we walk by faith, not by sight); *we are of good courage, I say, and are well pleased rather to dwell away from the body and to dwell, to be at home, with the Lord*. — *διὰ πίστεως γὰρ κτέ.*, *for* (introduces the explanation and confirmation of the fact just mentioned) *we walk by faith* (looking away to those realities which are invisible to mortal eyes), *not by sight* (not, like the worldling, regarding solely the things which are seen around us). This sentence is parenthetical; and the thought in verse 6 is resumed in verse 8, with a new construction, introduced by δέ, which corresponds logically to the Eng. *I say*.

Vv. 9, 10. *διὸ καὶ φιλοτιμούμεθα κτέ.*, *Wherefore also we strive earnestly* (as much so as the ambitious man who is fond of honor), *whether at home or absent from home* (wherever we are), *to be well-pleasing to him*. — *διὸ καί*, *wherefore also*, καί connects the thought in *φιλοτιμούμεθα* with that in *θαρροῦμεν* . . . *εὐδοκοῦμεν*. — *τοὺς γὰρ πάντας ἡμᾶς κτέ.*, *For* (introduces the motive for the earnest striving) *we must all be made manifest, made plain* (with nothing by any possibility concealed, hidden from the eye of the judge) *before the judgment-seat of Christ*. — *ἵνα κομισθῆται (κομίζω) ἕκαστος κτέ.*, *that each one* (no one being overlooked) *may receive* (and bear away with himself) *the things* (done) *through the body* (i. e. while still on earth in the body) *according to what he has done, whether* (he has done that which is) *good or* (that which is) *bad*; — *may receive the things done*, i. e. *the wages* of the things done; — *εἴτε ἀγαθὸν εἴτε φαῦλον*, sc. *ἔπραξεν*.

V. 11. Εἰδότες οὖν τὸν φόβον κτέ., *Knowing therefore* (from the fact that we must appear before the judgment-seat of Christ) *the fear of the Lord* (the proper reverential fear) *we persuade* (conative, *seek to persuade*) *men*. Of what? Various answers have been given to this question. The connection suggests, — we seek in our lives and in every suitable way to persuade men of our true character, of our sincerity and integrity. So in substance the majority of expositors, ancient and modern. Chrys., Theod., Theoph., Bengel, Olsh., De Wette, Meyer, Alf., Kling, et al. — θεῷ δὲ πεφανερῶμεθα· *but to God we have been* (already) *made manifest, made plain* (we have no need of seeking to persuade him. With the use of *πειθομεν* here, cf. Gal. i. 10). — ἐλπίζω δὲ καὶ . . . πεφανερῶσθαι, *and I hope, I trust, that we have been made manifest in your consciences also* (*συνειδήσεσιν*, fr. *συνείδησις*, *consciousness*; or, as denoting the moral faculty, *conscience*).

Vv. 12, 13. οὐ πάλιν ἑαυτοὺς κτέ., *We are not again commending* (*recommending*, Alf.) *ourselves to you* (cf. ch. 3. 1), *but* (we say these things, sc. ταῦτα λέγομεν) *giving you occasion for glorying on our behalf* (or *respecting us*). — ἵνα ἔχητε κτέ., *that ye may have* (*such ground of glorying*) *against those who glory in outward appearance and not in heart*. — εἴτε γὰρ ἐξέστημεν κτέ., *For whether we became insane, were beside ourselves*, (as our enemies affirm,) *it was for God*, “in God’s work, and to His glory,” Alf.; “ein im Dienste Gottes stehender Wahnsinn” (a madness standing in the service of God), Meyer. — εἴτε σωφρονούμεν (σωφρονέω), ὑμῖν, *or whether we are of sound mind, it is for you* (to serve you and establish you in the faith). Thus in either case you have a ground of glorying in us.

Vv. 14, 15. ἡ γὰρ ἀγάπη κτέ., *For the love of Christ constrains* (*urges, impels*, Th.) *us*. This is given as a reason for what he has just affirmed. — “The love of Christ” is commonly understood here as meaning, *Christ’s love*. So usually the gen. of a person after *ἀγάπη* is subjective; yet the objective sense, *love for Christ*, is not by any means excluded. Cf. Rom. 8. 35, note. — κρίναντας τοῦτο κτέ., *having decided, judged, this* (after, i. e. dating from, our conversion, cf. Gal. i. 16; “having learned to regard this as a settled truth,” Alf.), *that one died for all, in behalf of all; accordingly they all* (οἱ πάντες, made definite as referring back to those just mentioned in πάντων) *died*. “If one died the death of (belonging to, due from) all, then all died (in and with him).” Alf. “One was in the place of all, therefore all must be looked upon as dead; one has made expiation for the offence of all, therefore all are to be looked upon as having suffered punishment.” Kling. — καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα κτέ., *and he died for all in order that those who live might no longer live to themselves but to him who died for them and has been raised* (from the dead). We leave it to theologians to discuss the doctrines involved in this sentence. The one great, precious, fact, that he died to atone for our sins, if we be-

lieve; and that henceforth we are to live, not to and for ourselves, but devoted to him who died for us, this precious fact is made plain beyond controversy.

Vv. 16-18. ὥστε ἡμεῖς ἀπὸ τοῦ νῦν κτέ., *Wherefore we henceforth, from the present time, are acquainted with no man according to the flesh* (in merely worldly relations, according to worldly estimates; in opposition to κατὰ πνεῦμα, according to the spirit. Cf. Gal. 3. 28). — εἰ καὶ ἐγνώκαμεν κτέ., *if we have even known Christ according to the flesh* (i. e. as a Jew, from Nazareth; in the way in which the unconverted world regards him, as we regarded him before our conversion); *yet now we no longer know him* (in this manner). — ὥστε εἴ τις ἐν Χριστῷ κτέ., *Wherefore, if any one is in Christ* (as the element in which he lives and moves), *he is a new creature, or creation.* Cf. Gal. 6. 15; Eph. 2. 10; Col. 3. 9, 10; Rom. 6. 6; also verses 14, 15. — τὰ ἀρχαῖα κτέ., *the old things have passed by; behold, they have become new* (new in character). — τὰ δὲ πάντα κτέ., *And all things* (in this new creation) *are from God* (the creator, the source, ἐκ) *who reconciled us unto himself* (καταλλάξαντος, κατ-αλλάσσω, *to change completely, to transform*), *who changed us completely and adapted us to himself through Christ* (the expiatory sacrifice, verse 21), *and gave to us the ministry of reconciliation.* In this great work by which men are reconciled to God through Christ, he has given us the position of servants. See Lex. διάκονος, διακονία. Cf. ἡ διακονία τῆς δικαιοσύνης, ch. 3. 9.

V. 19. A confirmation of the preceding ἐκ τοῦ θεοῦ . . . καταλλαγῆς. — ὡς ὅτι κτέ., *as* (it was a fact) *that, because, God was in Christ reconciling a world* (or *the world*) *to himself* (changing its character and adapting it to himself). Note ἦν . . . ἀλλάσων, *was reconciling*, a continued, progressive, but not completed act; ἐν Χριστῷ, *in Christ*, as the sphere in which this reconciliation was progressing. — μὴ λογιζόμενος αὐτοῖς κτέ., *not reckoning to them their trespasses* (not taking these into account against them), *and having committed to us* (*having placed in us*) *the word of reconciliation.* θέμενος, aor. a completed act.

Vv. 20, 21. ὑπὲρ Χριστοῦ οὖν κτέ., *In behalf of Christ, therefore, we are ambassadors, as if God were beseeching, exhorting, through us; we entreat in behalf of Christ, be ye reconciled to God* (καταλλάγητε, 2 aor. pass. impv. of καταλλάσσω). This and the following verse may be viewed not simply as an exhortation and doctrinal statement to the Corinthians; but as embodying the substance of the apostles' preaching on all occasions. — τὸν μὴ γνόντα (aor. particip. fr. γινώσκω) ἁμαρτίαν, *Him who did not know sin* (in his own experience, in his own nature), *he* (i. e. God) *made* (to be) *sin*; the abstract word, as in the next clause δικαιοσύνη, *righteousness*; *sin*, just that, and that alone; more emphatic than if he had said, *made him a sacrifice for sin*; or *made him a sinner.* Cf. κατάρα, Gal. 3. 13. —

ὑπὲρ ἡμῶν, *for us, in our behalf*, explained in the next clause. — ἵνα (the end in view) ἡμεῖς γενώμεθα κτέ., *in order that we might become the righteousness of God in him*. Cf. Rom. i. 17 ; *in him*, i. e. *in Christ*. The important doctrinal statement in this verse cannot be made plainer by any paraphrase, or explanation. It would be well for us all to contemplate it just as it stands.

CHAP. VI. Vv. 1-10. Further description of his work as ambassador for Christ. Vv. 11. ch. 7. 1. Most earnest exhortations to keep aloof from unbelief and impurity.

Vv. 1, 2. Συνεργοῦντες δὲ καὶ παρακαλοῦμεν κτέ., *And working together with him, we exhort also* (as well as *entreat, δεόμεθα ὑπὲρ Χριστοῦ*, ch. 5. 20) *that ye receive not the grace of God in vain*. — Συν-, with *him*, is variously understood ; as referring to God (Alf., Kling, et al. Cf. 1 Cor. 3. 9) ; or as referring to Christ (Meyer. Cf. ὑπὲρ Χριστοῦ, ἐν αὐτῷ, above). Either idea is warranted by N. Test. teaching. Other interpretations seem less probable. — εἰς κενόν, *into that which is empty, void* ; hence, *in vain, κενῶς*. — λέγει γὰρ sc. ὁ θεός, introduces a quotation from Is. 49. 8, in the words of the LXX. — καιρῷ δεκτῷ . . . ἐβοήθησά σοι (for he says,

*At a time accepted (or acceptable) I listened to thee,
And in a day of salvation I brought help to thee :*

Thus far the quotation. The words following are the apostle's application of them. — ἰδοὺ νῦν κτέ., *behold now is the well-accepted (εὐπρόσδεκτος) time ; behold now is the day of salvation*). Thus far the parenthesis, intended to present an urgent motive to follow the exhortation in verse 1.

Vv. 3-5. μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, *giving (διδόντες, nom. agrees w. the subj. of παρακαλοῦμεν) no occasion of stumbling in anything*. In this and what follows, the apostle seeks to show how by his own example he would enforce the exhortation (παρακαλοῦμεν κτέ.). — ἵνα μὴ μωμηθῆ (μωμάομαι, fr. μῶμος, a blemish, blot) ἢ διακονία, *that our service may not be blamed, reproached*. — ἀλλ' ἐν παντὶ συνιστάντες κτέ., *but in everything as servants of God, commending ourselves* (not as unfaithful, tricky, false ; like the servants of men), *in much endurance (steadfastness, ὑπομένω, to remain under, to endure), in afflictions, in necessities (circumstances of necessity), in straits (narrow places), in stripes (blows, wounds, fr. πλήσσω, to strike, smite), in imprisonments (or prisons), in tumults (civil disturbances, seditions), in toils (hard labors), in watchings (sleepless nights), in fastings*. A most remarkable array of circumstances, all belonging to one general class. Another and different classification follows.

Vv. 6-7. ἐν ἀγνόητι κτέ., *in pureness (or purity, in the moral and*

physical sense. Only here in N. Test. and in some texts in ch. 11. 3. Cf. *ἀγνός*, ch. 7. 11; ch. 11. 2), *in knowledge* (particularly the highest and most important knowledge, that of the gospel. Cf. 1 Cor. 2. 6 ff.), *in patience* (*forbearance*, "the self-restraint which does not hastily retaliate a wrong." Th. Cf. *ὑπομονή*, verse 4), *in kindness, in the Holy Spirit* (the sphere in which he lived and worked; "the Power by Whom all these motives are wrought." Alf.), *in love unfeigned* (without any hypocrisy), *in the word of truth* (cf. Col. 1. 5: *ἐν λόγῳ*, article omitted here, made definite by the limiting gen. Win. § 19. 2. b.), *in the power of God* (manifested in all our work. Cf. ch. 4. 7), *through the armor of righteousness on the right hand and on the left*. Both ideas of *διά* w. the gen. are suitable here; *through, by means of*; and, *attended with, accompanied with*. — *τῶν ὅπλων*, *the weapons of the heavy-armed soldiers, of the hoplites*; — *the armor of righteousness*, that which belongs to and is furnished by the righteousness which is of faith (Alf., Meyer). — *δεξιῶν . . . ἀριστερῶν*, adjectives qualifying *ὅπλων*.

Vv. 8-10. *διὰ δόξης καὶ ἀτιμίας κτέ.*, *through (or attended with) glory and dishonor, through (attended with) evil report and good report, as deceivers and yet true* (καί, see Lex. Th. καί, 2. e.), *as unknown* (obscure persons) *and yet well known* (*distinctly known*), *as dying* (cf. ch. 4. 7), *and behold we live, as chastened and not put to death, as sorrowful . . . as poor* (*needy*) . . . *as having nothing*. So we appear to the world; such is the opinion which men have of us; and yet, the fact in regard to us is, that we are — *always rejoicing . . . making many persons rich* (*wealthy*) . . . *and possessing securely all things*. Note *ἔχοντες . . . κατ-έχοντες* (possessing securely an inheritance never to be taken away; in contrast with the possessions of the rich worldling). — *πάντα*, *all things*, "the boundless riches of the heavenly inheritance." Alf. With such a climax, this remarkable description may well close.

Vv. 11-13. *Τὸ στόμα ἡμῶν ἀνέφην* (2d pf. intrans. w. pres. meaning, fr. *ἀν-όγω*, Att. *ἀν-όγνυμι*) *κτέ.*, *Our mouth is open to you, O Corinthians, our heart is enlarged* (*made broad*: *πλατύνω*, adj. *πλατύς*, *broad*. Cf. Matt. 7. 13), — an expression of warm affection; his heart was large, broad, enough to take them all in. How important this trait to the successful pastor! — *οὐ στενοχωρεῖσθε* (*στενοχωρέω*, fr. *στενός*, *narrow*, opp. to *πλατύς*, and *χωρός*, *a space*) *ἐν ἡμῖν*, *ye are not straitened in us* (*in us ye are not forced into a narrow space*), *but ye are straitened in your own affections* (these are narrow and need to be broadened). Any lack of reciprocity, of mutual esteem, is not due to me, to my lack of appreciation of you; but on the contrary is due to the fact that you do not fully understand me, my character, my motives, my unselfishness, my love for you. — *τὴν δὲ αὐτὴν ἀντιμισθίαν* (cf. Win. § 59; p. 530) *κτέ.*, *Now as a recompense in the same kind, I speak as to children* (an affectionate term. The recompense of paternal

love is a duty of children. Cf. 1 Tim. 5. 4), *be ye also enlarged (broadened, in your affections, as a recompense in the same kind).*

Vv. 14. — ch. 7. 1. Some most important practical instructions respecting intercourse with the heathen world; specially important to the Corinthian church.

Vv. 14-16. *Μὴ γίνεσθε ἑτεροζυγοῦντες (ἑτεροζυγέω, ἕτερος other and different, ζυγόν a yoke) ἀπίστοις: Become not unequally yoked with unbelievers.* The figure is borrowed from the yoking together of two animals different in species, e. g. the ox and the ass. — *τίς γὰρ μετοχή κτέ.,* for (introducing a series of illustrations, showing in a most striking light the incompatibility of such a connection) *what participation is there on the part of righteousness and iniquity? or what communion is there on the part of light with darkness? (what have light and darkness in common?) and what is the concord (the sounding together, the agreement) of Christ with Beliar (a name of Satan)? or what portion has a believer (lit. is there to a believer) with an unbeliever? and what agreement (lit. what depositing together) has God's temple (lit. is there to God's temple) with idols?* All of these are most striking questions and would be readily understood in their application. — *ἡμεῖς γὰρ (explanatory) ναὸς θεοῦ κτέ.,* For we are a temple of the living God (in contrast with the lifeless idols in heathen temples); *even as God said.* — *ὅτι* (introduces the citation, which is partly from Lev. 26. 11 ff.; and partly from Ezek. 37. 26, 27). — *ἐνοικήσω ἐν αὐτοῖς κτέ.,* I will dwell in them and walk (in them) and I will be their God and they shall be my people. Cf. 1 Cor. 3. 16.

Verse 14 has often been understood solely of the marriage relation. This is limiting unwarrantably an exhortation intended to apply to all the relations of this life.

Vv. 17, 18. *Διὸ ἐξέλθατε (Att. ἐξέλθετε) ἐκ μέσου αὐτῶν κτέ.,* Wherefore, come out from the midst of them, and be ye separated (ἀφορίσθητε, ἀφορίζω), saith the Lord, and touch not an unclean, impure, thing. Note the tenses of the imperatives: ἐξέλθατε, ἀφορίσθητε, aor. denoting a finished act: *μὴ ἄπτεσθε*, pres. *do not continue to touch*, as you have done in the past. — *καγὼ εἰσδέξομαι ὑμᾶς κτέ.,* and I will receive you and will be to you a Father (εἰς πατέρα, entering into the relation of Father) and ye shall be to me sons and daughters (εἰς, entering into that relation), saith the Lord Almighty. Cited freely, according to the LXX, from several passages. Isa. 52. 11; Ezek. 20. 34; 2 Sam. 7. 14. This entire passage is an instructive illustration of the manner in which the N. Test. writers often quote from memory the ideas which are actually contained in the Old Testament. — *κύριος παντοκράτωρ*, only here in Paul's epistles. Frequent in Rev.

Ch. VII. 1. *Ταύτας οὖν ἔχοντες κτέ.,* Wherefore (a conclusion from the above) *having (since we have) these promises, beloved, let us cleanse our-*

selves (καθαρίσωμεν, καθαρίζω) *from every pollution (defilement) of flesh and spirit, perfecting (bringing to a completion) holiness (moral purity, Th.) in the fear of God* (the sphere in which alone all this is possible).

This verse is closely connected logically with what precedes; hence the division of Alf., Tisch., et al.

CHAP. VII. (Vv. 2-16). The effect of Paul's former letter as he learned from Titus.

V. 1. See end of the preceding chapter.

Vv. 2-4. A hearty expression of confidence and love. — *Χωρήσατε ἡμᾶς*, *Make room for us* (in your hearts). — *οὐδένα ἠδικήσαμεν* (ἀδικέω), κτέ., *we wronged (did an injustice to) no man*. This and the following clauses in reply, no doubt, to what his adversaries had said. — *οὐδένα ἐφθείραμεν* κτέ., *we corrupted (ruined financially, brought to want, Th.) no man, we overreached (took advantage of, Th. πλεονεκτέω) no man*. — *πρὸς κατάκρισιν οὐ λέγω κτέ.*, *For condemnation (to condemn you) I do not speak; for I have said before* (ch. 6. 11 ff.) *that ye are in our hearts to die together and to live together* (in death or in life ye are in our hearts; no change in my condition can change my affection for you). — *πολλή μοι παρρησία* κτέ., *Great is my boldness of speech* (lit. *There is to me much boldness of-speech*) *towards you, great is my glorying (to others) respecting you* (cf. ὑπὲρ ὑμῶν, ch. 5. 12). — *πεπλήρωμαι* (πληρώω) κτέ., *I am filled with comfort and encouragement* (both ideas in the one Greek word), *I overflow with joy in all our affliction*. (Connect ἐπὶ πάσῃ κτέ., *in all our affliction*, with both clauses preceding.)

Vv. 5-7. *And* (we have affliction) *for when we had come into Macedonia* (cf. 2. 12, 13) *our flesh* (the purely human, in distinction from τὸ πνεῦμα) *had no rest* (if we adopt the reading ἔσχηκεν, it would seem that the pf. here is used, as often the Latin pf., in the sense of the aor.), *but in everything we were afflicted* (were hard pressed): *without (were) fightings; within, fears*. *But he who comforts-and-encourages the lowly* (those who are bowed down), *comforted-and-encouraged us, even our God, in the coming of Titus*. It is often difficult to determine whether the idea of comfort or of encouragement is more prominent in παρακαλέω and παράκλησις, as both ideas belong alike to the words. It is to be regretted that we have no single words in English exactly corresponding to them. — *οὐ μόνον ἐξ* κτέ., *and not only in his coming (and by his presence), but also in the encouragement in which he was encouraged respecting you* (ἐφ' ὑμῶν, resting upon you as the ground of encouragement). — ἧ, sc. ἐν, expressed before παρακλήσει, understood before the relative. Winer, § 50, p. 422. — *ἀναγγέλλων ἡμῖν* κτέ., *announcing to us your longing* (for me, to see me again), *your mourning* (that you had so grieved me), *your zeal for me* (in my behalf), *so that I rejoiced* (χαρήναι, χαίρω) *the more*

(on the receipt of such good tidings; more than at first on the arrival of Titus).

Vv. 8, 9. *ὅτι* (introduces the explanation of *μᾶλλον χαρῆναι*) *εἰ καὶ ἐλύπησα κτέ.*, *Because though (εἰ καὶ) I made you sorrowful (grieved you) in (by means of) the letter, I do not regret (having written it), though I did regret it (before the arrival of Titus), for I see (by the account from him) that the former letter, though but for a season, made you sorrowful (and the reason why Paul did not regret their being made sorrowful is fully explained in what follows), now I rejoice, not because you were made sorrowful (not simply that alone), but because ye were made sorrowful (and thereby led) into repentance.* — *ἐλυπήθητε γὰρ κατὰ θεόν, κτέ.*, *for ye were made sorrowful after a godly sort (lit. according to God, as God requires, i. e. with repentance).* — *ἵνα* (the divine purpose in all this) . . . *ζημιωθῆτε (ζημιῶ) ἐξ ἡμῶν*, *that ye might suffer loss (sustain damage) from us (originating with and proceeding from us) in nothing.*

Vv. 10, 11. *ἡ γὰρ κατὰ θεὸν λύπη κτέ.*, *For (confirmation and explanation of the preceding thought) the sorrow which is according to the divine will works repentance (leading) into salvation, not repented of (which cannot be regretted; "by litotes, salvation affording supreme joy," Th.).* — *ἀ-μεταμέλητον*, *adj. of two endings, may qualify μετάνοιαν or σωτηρίαν.* The position favors the latter, and the thought is more striking. So the most. — *ἡ δὲ τοῦ κόσμου λύπη κτέ.*, *but the sorrow of the world (such as unconverted men have) works death; — death, in opposition to the idea salvation; "eternal death, the Messianic ἀπώλεια," Meyer.* — *ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ . . . λυπηθῆναι κτέ.*, *For behold, consider, this very thing, — the fact that ye were made sorrowful according to the divine will, — how much earnestness it wrought in you, yea defence (of yourselves to me through Titus), yea indignation (in view of the scandal in the church), yea fear (ne cum virga venirem, Beng., lest I should come with a rod), yea longing (as in verse 7, to see me), yea zeal (to punish the offender), yea avenging (the actual infliction of some kind of punishment).* For this use of *ἀλλά* see *Lex. Th. ἀλλά*, *II. 2, not only earnestness but verbal defence of yourselves, not only verbal defence but indignation, not only indignation but fear, etc.* — *ἐν παντὶ συνεστήσατε (συνίστημι) κτέ.*, *In every-thing ye commended yourselves as pure (approved yourselves to be pure) in regard to the thing (which had been) done (the scandal in the church).* Beng. remarks, "indefinite loquitur de re odiosa," *he speaks indefinitely of the odious thing.* Cf. *ch. 2. 5 ff.*

Vv. 12, 13. *ἄρα εἰ καὶ ἔγραψα ὑμῖν, κτέ.*, *Accordingly, though I wrote to you (making you thereby sorrowful, verse 8), (it was) not on account of him who had done the wrong, nor on account of the one who had been wronged (the father of the incestuous person, 1 Cor. 5. 1), but on this account that your earnest regard for us (ὑμῶν . . . ἡμῶν, emphat., YOUR*

earnest regard for us) might be made manifest to yourselves in the sight of God (ἐνώπιον τοῦ θεοῦ, "a religious expression of uprightness and sincerity, 4. 2," Meyer). τοῦ w. the infin., denoting purpose, here governed by ἐνεκα. Win. § 44. 4. — διὰ τοῦτο παρακεκλήμεθα (παρακαλέω), *On this account* (because this purpose has been accomplished) *we have been comforted (and encouraged)*. *And in our comfort* (or *upon, added to, our comfort*), *we rejoiced much more exceedingly* (lit. *more exceedingly the more*, cf. verse 7) *for the joy of Titus* (Lex. Th. ἐπί w. the dat. 2 a.), *because* (introducing the reason why the apostle rejoiced more exceedingly, cf. verse 7, so Alf.; or explaining the joy of Titus, so Meyer, Kling, — the latter view seems preferable) *his spirit has been refreshed by you all* (ἀπό, *from, proceeding from*; causal origin, see Lex. Th.).

Vv. 14-16. ὅτι εἴ τι αὐτῷ . . . κατησχύνθην (καταισχύνω), *because* (an additional reason why Paul rejoiced) *if in anything I have gloried to him respecting you, I was not made ashamed, but as we speak all things in truth to you, so our glorying also in the presence of Titus became* (was proved to be) *truth*. — καὶ τὰ σπλάγχνα αὐτοῦ κτέ., *and his heart is more abundantly* (turned) *towards you* (his thoughts and affections being directed into the midst of you, εἰς ὑμᾶς) *while he remembers the obedience of you all, how with fear and trembling ye received him. I rejoice that in everything I am courageous, have strong confidence, in you.* Lex. Th. θαρρέω. Thus far the subject of the epistle has been of a personal character, — the relations of the apostle to the Corinthians; and he closes the discussion with a frank, full, and unqualified expression of courage in regard to them. We have, then, a passage in the religious experience of the apostle Paul under great difficulties, dangers, and anxieties. May it not be instructive and suggestive to the Christian in whatever station in life at all times?

CHAPTERS VIII. and IX. contain the second general subject of the epistle, — the collection for the poor in Jerusalem. The preceding discussion, and in particular the last verse of Ch. VII., is admirably adapted to prepare the minds of the Corinthians for this topic.

CHAP. VIII. Vv. 1-6. The liberality of the Macedonians. Titus asked to complete the collection in Corinth. Vv. 7-15. Exhortations to the Corinthians to complete the work. Vv. 16-24. Respecting Titus and the two other brethren who were commissioned to engage with him in this collection.

Vv. 1, 2. Γνωρίζομεν δὲ (metabatic, Lex. Th. δέ, 5) ὑμῖν, κτέ., *And we make known to you, brethren, the grace of God which has been given in the churches of Macedonia.* Their liberality a sign and proof of the divine

grace imparted to them. — ὅτι (connect w. γνωρίζομεν) ἐν πολλῇ δοκιμῇ θλίψεως κτέ., *that in much proof, much trial, of affliction* (i. e. being tested, tried, and proved by much affliction), *the abundance of their joy and their deep poverty* (more lit. *their poverty reaching downward a depth*, Win. § 47, κ. κατὰ) *abounded unto (leading into) the riches, the wealth, of their liberality (their open-hearted generosity)*. Macedonia had been devastated by civil wars about this time; and hence the population were suffering from unusual limitation of the means of subsistence (ἡ κατὰ βάθους πτωχεία).

Vv. 3-5. ὅτι κατὰ δύναμιν κτέ., *For according to their power, I bear witness, and beyond their power* (cf. ὑπὲρ δύναμιν, ch. i. 8, “more richly than corresponded to their means,” Meyer), *of their own accord (they gave, sc. ἔδωκαν, expressed in verse 5), with much exhortation, or encouragement, entreating us in regard to the grace and the fellowship of the service to the saints* (i. e. they entreated that they might have a share in this service, — the sending aid to the poor in Jerusalem). — τὴν χάριν, closely connected with τὴν κοινωνίαν, referring to the same thing. — καὶ οὐ καθὼς ἠλπίσαμεν (ἐλπίζω) κτέ., *and (they did this) not (simply) as we had hoped, but they gave themselves first to the Lord and to us through the will of God*; i. e. their great liberality was preceded by a spirit of consecration and self-sacrifice which we had not looked for.

Vv. 6, 7. εἰς τὸ παρακαλέσαι ἡμᾶς κτέ., *So that we exhorted Titus (εἰς τὸ w. the infin. expressing either purpose or result; Win. § 44, 6. The statement of Meyer, that this const. never expresses result, is opposed to the opinion of scholars generally).* — ἵνα κτέ., (the purpose and the substance of the exhortation) *that, as he had begun before (προενήρξατο, προ-εν-ἀρχομαι), so he might finish also, (having gone) among you, this grace also (this act of grace as well as other services).* — εἰς ὑμᾶς implies the previous arrival, “so that ἐλθὼν may for clearness be supplied,” Meyer. So Alf., Winer, et al. — ἀλλ’ ὥσπερ ἐν παντὶ περισσεύετε, κτέ., *But as in everything ye abound (everything of the description which follows), in faith and eloquence (the faculty of reasoning and speaking; Lat. ratio et oratio) and knowledge and all earnestness and love for us (lit. the love from you in us, located in, abiding in, us, as the object loved), see that ye abound in this grace also (the same as τὴν χάριν, verses 4, 6).* — ἵνα, *see that*, Win. § 43, 5, a. So in classic Greek; cf. ὅπως w. fut. indic. In 1 Cor. 16. 10, βλέπετε is expressed before ἵνα. In regard to this whole sentence Grotius says, non ignoravit Paulus artem rhetorum, movere laudando.

Vv. 8, 9. οὐ κατ’ ἐπιταγὴν λέγω, *Not by way of command* (cf. 1 Cor. 7. 6) *do I speak, but through the earnestness of others (using that as a test or a standard) proving the sincerity (the genuineness) also of your love.*

(In this manner and for this purpose do I speak). — γινώσκετε γὰρ κτέ., *For* (referring to the power of example, and introducing the great example) *ye know the grace of our Lord Jesus Christ, that when he was (or though he was) rich, on your account he became poor, that you by his poverty might become rich.* Cf. Phil. 2. 6, 7.

Vv. 10, 11. καὶ γνώμην ἐν τούτῳ δίδωμι. *And* (connect closely in thought with ver. 8). *I give a decided opinion* (in distinction from ἐπιταγήν, a command) *in this matter; for this* (the giving my opinion) *is expedient for you, who began a year ago before others not only to do (to act) but also to will* (the mind to act). Thus, if I should issue a command, I should do an injustice to you by not taking into proper consideration your own voluntary act of a year ago; but the expression of my opinion as to what is best to be done at the present time, this is expedient and profitable for you; this does you no injustice. — ἀπὸ πέρυσσι, adv. See Lex. Th. πέρυσσι. Only here and in ch. 9. 2, in N. T. — νυνὶ δὲ . . . ἐπιτελέσατε (aor. impv.), *But now complete* (as a finished act) *the doing also* ("now show not only the completion of a ready will in the act begun, but complete the act also." Alf.). — ὅπως καθάπερ κτέ., *in order that as* (there was on your part) *the readiness to will* (lit. of the willing), *so* (there may be) *the completion also out of your ability* (nach Vermögen, Meyer, according to your means).

V. 12. εἰ γὰρ κτέ., *For* (explanatory of ἐκ τοῦ ἔχειν) *if the ready mind is there* (lies before, is present), *it is acceptable* (εὐπρόσδεκτος, adj. of two endings, agrees w. ἡ προθυμία) *according to what it may possess, not according to what it does not possess.* With this rendering, ἡ προθυμία is personified; — the ready mind put for the man himself. So the most. Yet some prefer the const., — *a man is accepted* (or acceptable) *according to what he may possess, not according to what he does not possess,* — understanding τὸ εἶχῃ and ἔχει, and making εὐπρόσδεκτος agree with it. The thought remains the same, but is somewhat clearer with the last const., which is equally grammatical. With the leading idea of the sentence cf. Mark 12. 42 ff., the story of the poor widow.

Vv. 13-15. οὐ γὰρ κτέ., *For* (confirmation and further explanation) *it is not* (the principle of duty is not) *that there may be* (sc. ἦ) *rest, relief, to others, (and) hard pressure, distress, to you; but that there may be* (an arrangement resulting from, on the principle of) *equality.* After οὐ, many supply λέγω, *For I do not say this that etc.* The thought remains the same. — ἐν τῷ νῦν καιρῷ κτέ., *in the present time* (the present crisis) *your abundance entering into their deficiency* (so as to supply their deficiency), *in order that etc.* With another punctuation, erasing the colon after ἰσότητος, the sentence would read, — *but that by the rule of equality at the present time your abundance may enter into their deficiency,* i. e. so as to become a supply for their deficiency (sc. γένηται. For the const. γίνεσθαι εἰς, cf. Gal.

3. 14). Scholars seem to be about equally divided in respect to the punctuation. The thought is not materially affected. — ἵνα καὶ τὸ ἐκείνων περίσσευμα κτέ., *that their abundance also may enter into your deficiency* (as a supply for it; when the financial situation is reversed), *that there may be equality* (equitable dealing), *as it is written* (a free citation fr. the LXX. Exod. 16. 18). — ὁ τὸ πολὺ οὐκ ἐπλεόνασεν (πλεονάζω), . . . ἡλατόνησεν (ἐλαττονέω, fr. ἐλάττων, compar. of μικρός), *He (that gathered) much (the abundant measure) did not have a superabundance* (did not exceed the measure prescribed), *and he (that gathered) little (the little, the small measure) did not have less* (did not fall short of the measure prescribed). The leading thought is *the equality* when the manna had been gathered; and hence the application to the case in hand. With ὁ sc. συλλέξας, suggested by συνέλεξαν in the preceding verse in Exod.; supposed by the apostle to be familiar to the readers of the epistle.

Vv. 16, 17. Χάρις δὲ τῷ θεῷ (sc. εἴη) κτέ., *But thanks be to God, who puts* (lit. *who gives*) *the same earnestness for you in the heart of Titus* (the same as in my heart). — Note σπουδή in ch. 7. vv. 11, 12; ch. 8. vv. 7, 8, 16; used elsewhere by Paul only in Rom. 12. vv. 8, 11. — ὅτι . . . ἐδέξατο κτέ., *because he received our exhortation* (to go to you. Cf. ver. 6. He listened to it, though he did not need it), *but being very earnest* (σπουδαιότερος, cf. σπουδή, comparat. intensive), *of his own accord* (from his own free choice, independently of the exhortation) *he went forth to you*. Though Titus and the two brethren with him were to be the bearers of the letter, yet the aor. is used in anticipation of the time when it should be received and read in the church. This use of the past tense, both in Greek and Latin is frequent; Win. § 40, p. 278.

Vv. 18, 19. συνεπέψαμεν κτέ., *And we have sent together with him the brother, whose praise in the gospel extends through all the churches*. — συν-, *in company with*, μετ' αὐτοῦ, *participating with him* (with Titus). — ἐν τῷ εὐαγγελίῳ, *in the gospel*, i. e. as a Christian worker. — Verse 19 is viewed as parenthetical and explanatory. — οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς κτέ., *and not only so* (i. e. praised through all the churches), *but also having been appointed by the churches* (by a formal vote. See Lex. χειροτονέω) *a fellow traveller of ours* (to Jerusalem) *with this charity* (this gift from the Macedonian churches). Note χειροτονηθεὶς, not acc. agreeing w. ἀδελφῶν, but nom. giving it more prominence, as if an independent statement. Cf. Eph. 3. 18; Col. 3. 16, notes. — If, st. σὺν τῇ χάριτι ταύτῃ, we read ἐν τῇ χάριτι ταύτῃ, we should translate, *in* (the matter of) *this charity, or this grace*. — τῇ διακονουμένῃ ὑφ' ἡμῶν, *which is ministered by us*, i. e. the oversight and business management of the whole matter is entrusted to us. — πρὸς τὴν αὐτοῦ τοῦ κυρίου δόξαν κτέ., *to the glory of the Lord himself* (i. e. contributing to the glory etc.), *and our readiness of mind* (i. e. to show, and perhaps to further, to increase, our readiness of mind). Alf.,

Meyer, Kling, et al. connect this last clause, — *πρὸς τὴν κτέ.*, with *χειροτονηθεῖς*, but the arrangement is against this const. and the sense does not require it. Most expositors have connected it with the words preceding.

Vv. 20, 21. *στελλόμενοι* (agrees w. the subj. of *συνεπέψαμεν*, verse 18) *τοῦτο κτέ.*, *arranging, providing for, this, that no one* (lit. *lest any one*) *blame us in the matter of this bounty (this great liberality, Th.), which is ministered (superintended) by us.* The appointment of this well-known and trusty brother to accompany Titus in this important financial business is a striking proof of the wisdom and carefulness of Paul. — *προνοούμεν γὰρ καλὰ κτέ.*, *for we take thought for* (are in the habit of doing this, pres. tense) *things which are honorable not only in the sight of the Lord, but also in the sight of men.* Cf. Prov. 3. 4; Rom. 12. 17, 18. "The misuse of the latter consideration is guarded against by *ἐνώπιον κυρίου.*" Meyer.

Vv. 22-23. *συνεπέψαμεν δὲ αὐτοῖς κτέ.*, *And we have sent with them* (with Titus and the brother above mentioned, verse 18) *our brother, whom we have (tested and) proved in many things often to be earnest, but now much more earnest (than ever before) by reason of much confidence (which he has) in you.* Who this brother and the one above mentioned without name were is wholly unknown. Conjectures on this point are numerous, but they are without any historic value. — *εἶτε ὑπὲρ Τίτου κτέ.* (Meyer, Alf., Kling, suggest the ellipsis *λέγω* or *γράφω*), *Whether (I speak) concerning Titus, he is etc.* The R. V. supplies the ellipsis thus, — *Whether (any inquire) about Titus, he is a partner of mine, and towards you (in relation to you) a fellow worker (with me).* — *εἶτε ἀδελφοὶ ἡμῶν, κτέ.* Here the const. is changed. We may render, — *And if our brethren* (the two above mentioned) are in question, if inquiry is made about them, *they are messengers of the churches* (note this use of the word *ἀπόστολοι*), *the glory of Christ: persons who by their Christian example and activity contribute to the glory of Christ.* "Men whose work tends to Christ's glory." Alf.

V. 24. *τὴν οὖν ἐνδειξιν κτέ.*, *Show therefore to them before the churches the proof of your love (your Christian love) and of our glorying respecting you* (how well grounded our glorying respecting you really is). — *τὴν ἐνδειξιν* acc. of kindred meaning, as well as the direct obj. of *ἐνδεικνύμενοι*, sc. *ἔστε*, lit. (*be ye*) *showing the showing.* For a similar use of the particip. cf. Rom. 12. 9-19.

CHAP. IX. Vv. 1-5. The apostle recurs to the subject of the collection, and suggests that they should complete it before his arrival, and thus make good his glorying concerning them. Vv. 6-11. That they should give amply, willingly, looking for

God's blessing, with the assurance that they will receive it, and that God will supply the requisite means for their benevolence. Vv. 12-14. Effect on those who are aided. V. 15. An expression of thanks to God.

Vv. 1, 2. Περὶ μὲν (correl. w. δέ, verse 3) γὰρ κτέ., *For* (connecting closely with the exhortation in ch. 8. 24) *concerning the service to the saints* (the collection to be made and conveyed into the midst of the saints), *it is superfluous for me to write* (γράφειν, pres. to continue writing, to write further) *to you.* — οἶδα γὰρ τὴν προθυμίαν ὑμῶν κτέ., *for I know* (feel assured of) *your readiness, of which in your behalf* (or concerning you) *I am in the habit of glorying to the Macedonians, that* (introducing the oratio recta) *Achaia has been prepared* (to make and send the collections) *for a year* (lit. from a year ago, cf. ch. 8. 10), *and your zeal stirred up* (i. e. the influence which proceeded from your zeal stirred up, stimulated; cf. Lex. ἐρεθίζω) *the greater number* (of them, i. e. of the Macedonians), *or very many* (of them).

Vv. 3, 4. Ἐπεμψα δὲ τοὺς ἀδελφούς, κτέ., *But I have sent* (cf. ch. 8. 18, 22) *the brethren* (Titus and the two with him) *that our glorying* (καύχημα, cf. chs. i. 14; 5. 12) *respecting you may not be made void* (empty) *in this respect, in this particular* (Alf.), i. e. the matter of the collection. — ἵνα καθὼς ἔλεγον κτέ., *that, even as I was saying* (verse 2), *ye may be prepared.* — μήπως ἐὰν ἔλθωσιν κτέ., *lest by any means if there shall have come with me* (any) *Macedonians* (to bring me on my way, or to bear the Macedonian collection, Alf.), *and they shall find you unprepared, we — not to say ye — may be put to shame in this confidence* (respecting you). — ἵνα μὴ λέγωμεν ὑμεῖς. For the const. cf. ἵνα μὴ ἐπιβαρῶ, ch. 2. 5, note. ὑμεῖς, nom., sc. κατασχυνθήτε. The delicacy of feeling indicated here has often been noticed. In no other epistle does he write in so frank and familiar a style.

V. 5. ἀναγκαῖον οὖν ἠγησάμην κτέ., *Wherefore I thought it necessary to exhort the brethren* (Titus and the two others) *to go to you beforehand* (lit. that they might, etc.; εἰς ὑμᾶς, into the midst of you), *and previously* (before my coming) *prepare, arrange, your bounty* (lit. blessing) *promised beforehand.* Note προ . . . προ- . . . προ- : προκαταρτίσωσιν, προ-καταρτίσω : προεπηγγελμένην, προ-επαγγέλλω. — ταύτην ἐτοιμὴν εἶναι κτέ. (const. unusual, = ὥστε ταύτην κτέ.), *so that this might be ready as* (οὕτως ὡς, emphat., so as, in such sort as, Alf.) *a bounty, not as* (a sign of) *covetousness, an extortion.*

Vv. 6, 7. Τοῦτο δέ. It is usual here to supply λέγω or φημί. Meyer regards it as acc. abs. The meaning is plain. It calls attention to the important principle following it, — *And this* (note this, remember this). — ὁ σπείρων φειδομένως κτέ., *He who sows sparingly will reap also spar-*

ingly, and he who sows bountifully (lit. *upon blessings, so that blessings attend, Th.*) *will reap also bountifully.* Note the emphatic juxtaposition, — ἐπ' εὐλογαίαις ἐπ' εὐλογαίαις. The application of this principle in the present instance would be very plain. — ἕκαστος καθὼς προήρηται (προ-αιρέω) κτέ., lit., *Each one according as he has chosen beforehand, purposed, in his heart.* We readily supply with ἕκαστος, *Let each one do, or Let each one give* etc. — μὴ ἐκ λύπης κτέ., *not out of sorrow* (with a mind full of sorrow and regret), i. e. *not grudgingly, or out of constraint, necessity* (as if forced to do it); *for God loves a cheerful giver* (one who acts with alacrity; ἰλαρός, only here in N. Test.; cf. ἰλαρότης, Rom. 12. 8). Quoted from the LXX., Prov. 22. 8, but wanting in our present Hebrew text. Cf. Ex. 25. 2.

Vv. 8, 9. δυνατεὶ δὲ ὁ θεὸς κτέ., *And God is able to make every grace* (with reference here to the collection for the poor) *abound in you, that in everything, always, with every sufficiency* (lit. *having every sufficiency*) *ye may abound* (entering) *into every work* (that is) *good* (the reference still being to acts of benevolence). Note the emphatic words, — παντὶ πάντοτε πάσαν. — καθὼς γέγραπται, *as it is written.* Cited fr. the LXX. Ps. 112. 9, the subj. being ἀνὴρ ὁ φοβούμενος τὸν κύριον. — ἐσκόρπισεν (σκορπίζω), ἔδωκεν τοῖς πένησιν,

He (the man who fears the Lord) *hath scattered abroad, he hath given to the poor;*

His righteousness abides forever.

(The latter thought is the important one and is to be taken in its fullest sense.) *He has scattered abroad,* — a metaphor taken from the sowing of seed. *His righteousness,* as exhibited and proved in his beneficence.

Vv. 10, 11. ὁ δὲ ἐπιχορηγῶν κτέ., *And he who supplies seed to him who sows and bread for eating* (or *bread for food*: βρῶσις in actual use nearly = βρῶμα, see Lex. Th.) *will supply* (χορηγήσει. Above in ἐπι-χορηγῶν, the prep. signifies direction towards w. τῷ σπείροντι) *and multiply your seed for sowing* (σπέρμα, that which is sown, seed; σπῆρος, the act of sowing, seed for sowing). — καὶ αὐξήσει (αὐξάνω) τὰ γενήματα κτέ., *and will increase the fruits* (lit. *the products*) *of your righteousness.* Cf. Is. 55. 10. All this was very encouraging. — ἐν παντὶ πλουτιζόμενοι κτέ., *while in everything ye are enriched* (pres. are being enriched) *unto* (entering into) *all liberality.* Cf. 8. 2. Note the particip. πλουτιζόμενοι, by a change of const. in the nom., st. gen. agreeing w. ὑμῶν. — ἥτις κατεργάζεται κτέ., *which works through us* (the persons who convey the bounty) *thanksgiving* (on the part of those who receive it) *to God.*

V. 12. ὅτι ἡ διακονία τῆς λειτουργίας ταύτης κτέ., *Because* (explanation of the preceding clause) *the ministrations* (on your part) *of this service* (this public religious service. See Lex. λειτουργία) *is not only supplying the*

wants of the saints, but is also abounding through many thanksgivings to God: *περισσεύουσα* is understood not only of quantity but also of quality in connection with the words following: "a quality full of blessing, in that it brings forth many thanksgivings to God," Meyer.

V. 13. *διὰ τῆς δοκιμῆς . . . δοξάζοντες* (same const. as *πλουτιζόμενοι*, verse 11), *since they*, or *while they* (particip. denoting time or cause), *through the proof of this service* (i. e. the proof of you furnished by this service), *glorify God for the obedience* (the subjection, Alf.) *of your confession unto the gospel of Christ and for* (sc. *ἐπί*, expressed before) *the liberality* (openness of heart, sincerity) *of your contribution for them and for all* (a sharing, communion, contribution, to enter into the midst of them, and thus supply their wants: *εἰς πάντας*, this same spirit of liberality being exhibited towards all men).

Vv. 14, 15. *καὶ αὐτῶν . . . ἐπιποθούντων* (const. again changed from *δοξάζοντες* to the gen. abs.) *while they themselves also* (the Christians in Jerusalem) *with supplication* (prayer to God) *for you long for you* (the longing of pious thankful love for personal fellowship with the brethren far distant, Meyer), *on account of the exceeding grace of God* (bestowed upon you (as is evidenced by this great liberality). — *χάρις τῷ θεῷ κτέ.*, *Thanks be to God for his unspeakable* (indescribable) *gift*; — to be taken here in the widest sense; the gift of his son as a Saviour; — a thought naturally suggested in the connection: often occurring to the mind of the apostle and to every true Christian.

CHAPTERS X. — XIII. The third general division of the epistle; his defence against the opponents of his claims as an apostle.

CHAP. X. Vv. 1, 2. Introductory words. Vv. 3-8. Paul presents against his opponents the power of his work as an apostle; repelling, in Vv. 9-11, the representation that he was strong only in his letters. Vv. 12-16. The different modes of self-judgment as adopted by himself and his opponents; then in Vv. 17, 18, the Christian standard of glorying is held up before them.

V. 1. *Αὐτὸς δὲ ἐγὼ Παῦλος κτέ.*, *Now* (δέ metabatic) *I Paul myself* (presenting with emphasis his own individual personality), *exhort you by the meekness and gentleness of Christ*. Cf. Matt. 11. 29, 30; *διὰ* w. the gen. here, cf. Rom. 12. 1, using these traits of character as a motive. — *ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν*, (I) *who in your presence, indeed*, (or *who in personal appearance*, Alf.; *who to the face*, Meyer,) *am lowly, humble, among you* (opposed to the idea arrogant). I understand *ταπεινός* in this sense, rather than that of *mean, cringing*; as some understand it, used with irony as the representation of his adversaries. It is altogether un-

warrantable to infer from this expression that Paul was actually inferior in his personal appearance. — ἀπὼν δὲ θαρρῶ κτέ., *but being absent am courageous towards you*, — θαρρῶ in contrast w. ταπεινός.

V. 2. δέομαι δὲ (resumes the thought begun in παρακαλῶ ὑμᾶς) τὸ μὴ παρῶν κτέ., *yea, I entreat (you) that I may not when present (at my next visit) be courageous with the confidence with which I count (calculate) to be bold against some persons, those who take account of us as if we were walking according to the flesh.* — τό makes definite and emphasizes the clause following it: παρῶν agrees w. the subj. of θαρρήσαι, which is the same as that of the governing verb δέομαι, hence in the nom.: *τολμήσαι, to be bold, daring*; a stronger word than θαρρήσαι, *to be confident, of good courage.* — ὡς κατὰ σάρκα περιπατοῦντας, *as if walking, living, according to the flesh*, i. e. as unconverted men live. There were some in the Corinthian church, as it appears from this and other similar statements, who thought Paul to be a shrewd worldly man, seeking his own selfish interests, and trying to deceive others.

Vv. 3, 4. ἐν σαρκὶ γὰρ περιπατοῦντες κτέ., *For though (particip. concessive; also temporal) we walk in the flesh (i. e. though, or while, we are still in this mortal body), we do not carry on our warfare according to the flesh (that does not furnish the guiding principles of our warfare.) — τὰ γὰρ ὄπλα τῆς στρατιᾶς ἡμῶν κτέ., for the weapons (the heavy armor) of our warfare are not of the flesh (fleshly), but (are) powerful before God ("in his estimation, after his rule of warfare." Alf.), to the casting down of strongholds (the demolition of military bulwarks).* — Note στρατιᾶς, fr. στρατιά, *army*; in the sense apparently of στρατεία -as, *warfare, military service.* — τῷ θεῷ, *before God, in the divine view.* Often in this sense in the N. T. Cf. especially ἀστείως τῷ θεῷ, Acts 7. 20. The human view is often erroneous; the divine view never.

Vv. 5, 6. λογισμοὺς καθαιροῦντες (the nom. again, as in vv. 11, 13, ch. 9) κτέ., *casting down reasonings (such as the Greek philosophers had engaged in for centuries, which were by no means favorable to Christianity. Explanatory of πρὸς καθαίρεισιν ὀχυρωμάτων) and every lofty thing which is being raised on high (or as mid. which is raising itself on high) in opposition to the knowledge of God (the true knowledge of him as revealed in the gospel) and leading captive every thought (everything held in the mind, νόημα) into the obedience of Christ (τοῦ Χριστοῦ, objective gen., into subjection to Christ, Alf.), and having in readiness (being ready) to avenge (punish) every disobedience, when your (emphat.) obedience shall have been fulfilled (i. e. being ready to inflict punishment, when ample opportunity has been offered them to join the ranks of the obedient. Alf.).*

V. 7. Τὰ κατὰ πρόσωπον βλέπετε; Several different constructions are possible; — to view the sentence as a question or as a direct statement;

to understand βλέπετε as indic. or as impv. ; to translate κατὰ πρόσωπον, *before your face*, or *after the outward appearance*. Each is intelligible. On the whole I prefer the rendering, — *Do ye look on things after the outward appearance?* So Alf., Kling, B. U. ; or, *Do ye look on that which lies before the eyes?* So Meyer. Cf. κατὰ πρόσωπον, verse 1. The difference between these two renderings is not important. The apostle suggests, judging in this manner, even by the outward appearance, though that is humble, yet he will be able to substantiate his claims to be an apostle of Christ, warranting the severity of his letters. — εἴ τις πέποιθεν ἑαυτῷ, *If any man trusts to himself that he belongs to Christ*. From 1 Cor. 1. 12, it appears that some in the Corinthian church claimed for themselves a special nearness to Christ ; perhaps in opposition to Paul. — τοῦτο λογιζέσθω κτέ. (If this be so) *let him consider this again by himself, that even as he himself belongs to Christ, so we also* (in this he can claim no superiority).

Vv. 8, 9. His apostolic authority greater than he had hitherto asserted among them. — ἐάν τε γὰρ περισσώτερόν τι καυχῆσομαι κτέ., *For indeed if I glory somewhat more abundantly concerning our authority, which the Lord gave for building you up and not for casting you down* (more lit. *with a view to your up-building, not with a view to your demolition*) *I shall not be made ashamed*. — Note here ἐάν w. fut. indic. καυχῆσομαι. So Tisch. ; yet W-H. and Tregelles read καυχῆσωμαι, aor. subjunc. the regular const. The difference in sound (not perceptible in modern Greek) was so very slight, in prose especially, that a transcriber might easily make the change from ο to ω unconsciously. — τὲ γάρ, *et enim*, for also, for indeed. Cf. Rom. 1. 26 ; 7. 7. — τί, *as to something, somewhat*. — ἧς, obj. of ἔδωκεν, but attracted to the case of the antecedent. — ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν κτέ. (connect closely with αἰσχυρθῆσομαι, *I shall not be made ashamed*) *that I may not seem as if I would terrify you by my letters*. From all this, — from being made ashamed and from seeming as if I would terrify you, from being thus placed in a false light, — the Lord, whose apostle I am, will safely keep me. This const. seems preferable. So Meyer, Kling, et al. Many however supply something before ἵνα μὴ δόξω κτέ. Thus, — “*I say this, because I wish not to seem*” etc. So Alf. et al. — ὡς ἂν ἐκφοβεῖν ὑμᾶς, *as if I would terrify you ; ὡς ἂν*, in later Greek, = Lat. *tanquam, quasi*.

Vv. 10, 11. ὅτι (may be viewed as causal, or as declarative), *Because, or It is a fact that*. — αἱ ἐπιστολαὶ μὲν, κτέ., *his letters, they say, are weighty and strong, φησὶν* may be viewed as impers. ; equivalent to *they say, says a certain man* (Meyer), or τὸς may be understood, *some one says*, cf. τὸς verse 7, ὁ τοιοῦτος verse 11. The former is the usual explanation. — ἡ δὲ παρουσία κτέ., *but his bodily presence* (lit. *the presence of his body*) *is weak and his speech* (*his address, Lat. oratio*) *utterly despised, set at naught* (ἐξουθενέω, fr. οὐθέν = οὐδέν). We must not infer, as has often been done, from this

expression of Paul's enemies that he was in any respect inferior in his outward appearance. This false idea is directly contradicted in verse 11. Cf. note on verse 1. — τοῦτο λογιζέσθω ὁ τοιοῦτος κτέ., *Let such a person* (any one who affirms this) *consider this* (τοῦτο, *emphat. pointing to what follows, — just this*) *that such as we are in word through letters when absent, such also are we in deed (in work) when present* (τῷ ἔργῳ, *emphat. posit.*). Whatever his personal appearance may have been, there was nothing in it to interfere with the efficiency of his work. I regard the various traditions on this subject as utterly worthless and ἐξουθενημένοι.

V. 12. οὐ γὰρ τολμῶμεν κτέ., *For* (introducing a confirmation of what he has just said, and a rebuke of the standard of judgment among his adversaries) *we are not bold to judge ourselves among, or to judge ourselves with, certain of those who commend themselves* (cf. ch. 3. 1 ff.). We make no comparison of ourselves with Apollos, or with Cephas, as our adversaries have done (cf. 1 Cor. ch. 1). — ἀλλὰ αὐτοὶ . . . συνιάσιν (συν-ίημι), *but they themselves measuring themselves among themselves and judging themselves* (or *comparing themselves*) *with themselves do not act wisely* (do not put things together properly).

V. 13. ἡμεῖς δὲ οὐκ κτέ., *But we* (in contrast with those just described) *will not glory* (entering) *into the things without measure, but* (will glory) *according to the measure of the line which God imparted to us as a measure to reach even to you.* Paul therefore recognized no standard of judgment or of measurement but that which God gave him; and he found it sufficient in length to reach even to the Corinthians! — κανὼν, κανόνος, *a measure, either a rod, rule, or a line*; Meyer renders it here, *Gränzlinie, boundary-line.*

Vv. 14-16. οὐ γὰρ ὡς μὴ ἐφικνούμενοι ὑπερεκτείνωμεν (ὑπερ-εκ-τείνω) κτέ., *For* (explanatory) *we are not stretching ourselves overmuch* (beyond bounds; beyond the measuring line given to us) *as if not reaching into the midst of you* (as if we had not yet reached into the midst of you and must make an effort to do so); *for as far as to you also we came* (see Lex. Th. φθάνω) *in the gospel* (i. e. *in preaching the gospel*) *of Christ*; *not* (while entering) *into the things without measure, glorying in the labors* (toils) *of other men*; *but having a hope, when your faith increases, of being* (lit. *to be*) *magnified among you according to our measuring line* (that which God has given us, never beyond this) *entering into an abundance* (a wide field); *into the regions beyond you to preach the gospel*; *not, while entering into the things* (i. e. *the fields of labor*) *which are ready, to glory in another man's province* (that which has been measured out for another man). With all these infinitives, — μεγαλυθῆναι, εὐαγγελίσασθαι, καυχῆσασθαι, — bear in mind ἐλπίδα ἔχοντες, *having a hope.* — μεγαλυθῆναι in the literal sense, *to be magnified, enlarged, made efficient in apostolic labor.* So Alf., Meyer, Kling, et al. See Lex. Th. *μεγαλύνω.* This sense seems most

suitable in the connection; although the metaphorical meaning, Lat. *celebrari*, may not be excluded. — ἐν ἄλλοτρίῳ κανόνι, *in another man's province*, that which has been measured out for him; — the secondary sense of κανών.

Vv. 17, 18. The divine law of glorying. ὁ δὲ καυχώμενος κτέ., *But (in contrast with the glorying of the worldly-minded man) he who glories let him glory in the Lord (ἐν κυρίῳ, the sphere in which, and the only sphere in which a human being may glory: in the Lord, "the Source of all grace and strength and success," Alf.). Cf. Jer. 9. 23 ff.; 1 Cor. 15. 10. — οὐ γὰρ ὁ ἑαυτὸν συνιστάνων κτέ., for not the one who commends himself, (not) that man is approved, but (the man) whom the Lord commends (he is approved). δόκιμος, tested, tried, and approved. This will surely be the final verdict in regard to us all, whatever men may say of us now.*

CHAP. XI. The self-glorying of the apostle against his opponents with some reasons for it.

Vv. 1, 2. "Ὀφελον (see Lex. Th. for the const.) ἀνέχεσθε (impf. of ἀνέχομαι) κτέ., *Would that ye would bear with me (connect μοῦ w. the verb) in a little foolishness (lit. in a little of etc.): a form of wish indicating doubt whether it would be granted. In 1 Cor. 4. 8, ὄφελον w. the aor.; indicating a wish not granted in the past. — ἀλλὰ καὶ ἀνέχεσθέ μου (pres. indic. or impv.), but ye even (καί, intens., really, indeed) do bear with me (as indic. Alf., Meyer, Kling, B. U., et al.); or may indeed bear with me (as impv. Vulg., Beza, Calvin, Beng., Hofm., et al.). — ζηλώ γὰρ . . . ἱρμούσῃν (ἀρμούσω) κτέ., For I am jealous in regard to you with a Godly jealousy (lit. a jealousy of God; such as God has and such as he approves of. Cf. ch. 1. 12, εἰλικρινεῖα τοῦ θεοῦ), for I betrothed you (this seems from the meaning of ἀρμούσω, also from the clause following, to be spoken of the engagement rather than of the actual marriage) to one husband (to be faithful to that one) that I might present (παραστήσαι, παρίστημι) a pure virgin to Christ. The church as a whole, by a figure of speech, is spoken of as the pure virgin betrothed to Christ. Cf. Eph. 5. 25 ff.; Rev. 19. 7-9.*

V. 3. φοβούμαι δὲ μήπως κτέ., *But I fear lest in some way (by some means), as the serpent completely deceived (ἐξηπάτησεν, ἐξ intens. ἀπατάω, to deceive) Eve in his craftiness your minds (or thoughts. Cf. ch. 3. 14, note; 4. 4) may be corrupted (φθαρή, φθείρω, and turned) away from your simplicity (mental honesty) towards Christ (εἰς Χριστόν, while directing the thoughts into Christ, i. e. into his character). It is suggested that Eve is here mentioned, instead of Adam as in Rom. 5. 12; 1 Cor. 15. 22, to preserve the figure of the bride in verse 2.*

V. 4. εἰ μὲν γὰρ κτέ., *For if he who comes proclaims another Jesus (another deliverer) whom we did not proclaim, or (if) ye receive another (and*

different) spirit which ye did not receive, or another (and different) gospel which ye did not accept — *καλῶς ἀνέχεσθε*, *ye would bear with him honorably, right well*; — severe irony; *a fine thing it would be to bear with him!* Note the change of const. fr. εἰ w. the pres. indic. to the impf. ἀνέχεσθε, sc. ἄν. He begins the sentence with a simple supposition, but closes with the form of a supposition contrary to fact, thus making the irony more apparent. — Note the ordinary difference betw. ἄλλον *another* and ἕτερον, *another* with the idea *different*. — Note also κηρύσσω, *to proclaim as a herald, to publish*. The definition *preach* is very properly omitted in Thayer's Lex.; as that word has now come to be understood in a more limited sense, that of preaching the gospel, εὐαγγελίζω.

Vv. 5, 6. *λογίζομαι γὰρ κτέ.*, *For* (introduces the confirmation of the thought suggested by the preceding irony; — viz. ye would act very unworthily, if ye should thus receive those who publish a different gospel, *for*) *I consider that I am in nothing behind (inferior to) these arrogant apostles (these evermuch apostles, Alf.)*; — those who publish a different gospel. Such is the interpretation of this clause now generally received; and I cannot but think the correct interpretation. — *εἰ δὲ καὶ ἰδιώτης κτέ.*, *But if* (a further explanation of what he had just said) *I am even rude, unskilled in speech* (as my enemies represent. Cf. ch. 10. 10), *yet (I am) not (such) in knowledge*; (no indeed!) *but in everything we have made (that fact) plain among all men towards you (in our relations to you, or having gone among you)*; *φανερῶσαντες*, sc. ἑσμέν.

Vv. 7, 8. *ἡ ἁμαρτίαν ἐποίησα κτέ.*, *Or* ("marking a transition to a new objection by his opponents," Hodge) *did I commit a sin in humbling myself (in making myself ταπεινός, cf. ch. 10. 1) in order that you might be exalted? i. e. lifted from the degradation of heathen life to the high moral position of Christianity with its present blessings and its glorious hopes. It is probable that his enemies had actually cast reproach upon him on this account, and had found in the fact here stated a proof to their minds that he had not apostolic authority. The question as Paul puts it contains a very sharp point. — ὅτι κτέ.* (explanatory of ἁμαρτίαν), *because (in view of the fact that), I preached to you the gospel of God gratuitously (without compensation)? — ἄλλας ἐκκλησίας ἐσύλησα (συλάω) κτέ.*, *I robbed other churches in taking a support (the means of subsistence) for service to you. What could Paul mean in saying, I robbed other churches? Undoubtedly there was a keen irony in the expression which the Corinthians, especially his enemies, could not fail to understand. Note the word ὀψώνιον, not the same as μισθός, pay for services, wages; but "that part of a soldier's support given in place of pay," (Th.), rations; hence, as here, the means of subsistence. Aid was furnished him by the churches in Macedonia, while he was laboring in Corinth; but even with such aid he sometimes felt the pressure of want for his daily comfort. — καὶ παρῶν*

κτέ., and being present with you and having fallen behind (in my resources), I did not burden any man (see Lex. κατα-ναρκάω, to weigh heavily upon, so as to create torpor, νάρκη).

Vv. 9, 10. τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν (προσ-ανα-πληρώω) κτέ., For (explanatory) my deficiency the brethren having come from Macedonia supplied. The Corinthians would understand who were here referred to. — καὶ ἐν παντὶ κτέ., and in everything I carefully guarded (see Lex. τηρέω) myself from being burdensome (lit. I carefully kept myself without weight, not burdensome), and will (in the future) carefully keep myself. — ἔστιν ἀλήθεια κτέ. (a solemn confirmation of καὶ τηρήσω), There is (ἔστιν, emphat. there exists) truth of Christ (i. e. such as exists in him) in me, that this glorying shall not be stopped in reference to me (φραγῆσεται, Lex. φράσσω, to fence in, to hedge in; this glorying shall not be stopped by a hedge being thrust into me, i. e. by any violent measures which my enemies may resort to). — ἐν τοῖς κλίμασι κτέ., in the regions of Achaia; — an expression more emphatic and at the same time less personal than ἐν ὑμῖν would have been. The thought of the sentence may be expressed thus: — As surely as there exists in me truth of Christ, so surely this glorying shall not be stopped etc.; or, so surely no man shall stop me etc.

Vv. 11, 12. διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; Why? (Is it) because I do not love you? God knows. He thus anticipates and practically denies in the most solemn manner a suspicion of want of love for them that might arise in their minds. — ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα κτέ. Two constructions, expressing the same general thought, are admissible; — But what I do, I will also continue to do, that I may cut off the occasion etc. (So Alf., Meyer, Kling, R. V., et al.); or thus, — But what I do and will continue to do, (is) that I may cut off etc. (So Luther, Erasm., Rückert, Ewald, B. U., et al.). — τὴν ἀφορμὴν κτέ., the occasion of those who wish an occasion (i. e. an occasion to depreciate me and aggrandize themselves), in order that wherein they glory, they may be found even as we, i. e. that we may both be judged fairly according to the actual facts.

Vv. 13-15. οἱ γὰρ τοιοῦτοι κτέ., For such men (fairly viewed, in the right light) are false apostles, deceitful workers (not merely deceitful, but active in their deceit), transforming themselves into apostles of Christ. And it is not a thing to wonder at, a strange thing: for Satan himself (their master) transforms himself into an angel of light (pres. is in the habit of doing this); thus changing to all appearances his real character. God and his angels are represented as light and dwelling in light, cf. Ps. 104. 2 ff.; Acts 12. 7; Eph. 5. 8; 1 Thess. 5. 5; Satan is the power of darkness, Luke 22. 53. — οὐ μέγα οὖν κτέ., It is not a great thing, therefore, if his servants also (as well as he) transform themselves (and appear) as servants of righteousness. Note the full force of μετα-εχηματίζομαι. The simple verb

σχηματίζομαι (not found in N. T.) would mean, *to fashion one's self*; w. μετά, Lat. *trans*, *to change the figure of, to transform* (Lex. Th.). — διάκονοι, *servants*. The word *ministers* has now acquired a meaning so limited and technical, that it is no longer an adequate translation. — ὧν τὸ τέλος ἔσται κτέ., *of whom* (ὧν, *emphat. posit.*, refers to διάκονοι) *the end will be according to their works* (their actual deeds; not according to outward appearances, while transformed as just described). Note the word τὸ τέλος, *the end, endliches Schicksal* (Meyer); no change in the endless future.

Vv. 16, 17. Πάλιν λέγω κτέ., *Again I say* (recurring to the topic in verse 1), *let not any man think me to be without reflection, without intelligence*. The word *foolish* is positive, and does not make quite the same impression as the Greek ἄφρων (fr. *a priv.* and φρήν, *mind*) which is negative. Cf. ἀνόητος, Gal. 3. 1. — For the positive word in Greek, cf. μωρός. Still, though the force of the Eng. word *foolish* is not just the same as that of ἄφρων, yet it is perhaps in some passages our best rendering. The same remarks are true of the subst. ἀφροσύνη. — εἰ δὲ μήγε, *but if ye do*, i. e. if ye do thus think of me. After negative sentences, εἰ δὲ μή is used where we should expect simply εἰ δέ. The negative is not rendered, and the entire clause may often be translated, *otherwise, else*. Cf. Matt. 6. 1; 9. 17; Luke 5. 36, 37; εἰ δὲ μή γε, more *emphat.* than εἰ δὲ μή. See also the classic grammars. — κἂν ὡς ἄφρονα δέξασθέ με κτέ., *receive me even if as one without intelligence, that I also* (as well as they) *may glory somewhat (a certain little)*. — κἂν (= καὶ ἔν or ἐάν) suggests the ellipsis, *even if (ye receive me) as one without intelligence, (yet) receive me*. — ὃ λαλῶ, οὐ κατὰ κύριον λαλῶ κτέ., *What I speak (am speaking), I do not speak after the Lord* (in accordance with any direct instruction from him), *but as it were in a state without reflection, without intelligence; im Zustand von Unverständigkeit* (Meyer), *in this confidence of glorying*; connect this clause in thought with the entire preceding part of the sentence.

Vv. 18-20. ἐπεὶ πολλοὶ καυχῶνται κτέ., *Since many glory after (according to) the flesh*. Cf. ch. 1. 17; 5. 16; 10. 2. 3; κατὰ σάρκα here in substantially the same sense; — “in a spirit of fleshly regard;” “having regard to their extraction, achievements, etc.,” Alf. — κἀγὼ καυχῆσομαι, *I also will glory*; — explained in verse 22 ff. — ἡδέως γὰρ ἀνέχεσθε κτέ., *For ye, being intelligent, cheerfully bear with those who are deficient in intelligence*; — introduced with sharp irony as a reason why they should bear with him in his glorying. — ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ κτέ., *For (additional reasons why they should bear with him) ye bear it (bear up under it, have patience; cf. ἀνοχή) if any one enslaves you, if any one devours you (strips you of your goods, Th.), if any one takes you (by force, or by craft; catches you; — a word used of hunters, fishermen etc.), if any one exalts himself (is proud, haughty, arrogant), if any one smites you in the*

face. Cf. Matt. 5. 39; Luke 22. 63, 64; Acts 23. 2. Note the repetition of εἴ τις. Cf. 1 Tim. 5. 10. The last condition indicates the climax of forbearance. "That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. 3. 3; Tit. 1. 7, that the 'bishop' is not to be 'a striker.' Even so late as the seventh century the council of Braga, A. D. 675, orders that no bishop at his will and pleasure shall *strike* his clergy, lest he lose the respect which they owe him." Stanley.

V. 21. κατὰ ἀτιμίαν λέγω κτέ., *By way of disparagement (to myself) I speak, as if (it were a fact) that we have been weak.* This interpretation of κατὰ ἀτιμίαν, *to (my) disparagement*, rather than *to (your) disparagement*, is now generally preferred. So Alf., Meyer, De Wette, Kling, et al. The older expositors, however, understood it in the latter sense. *To (your) disparagement I speak.* So Chrys., Theod., Theoph., Pelag., Erasm., Calv., et al. Viewed in either way, the expression is quite intelligible; yet the former agrees better with the clause following it. The change from λέγω, sing. to ἡσθενήκαμεν (ἀσθενέω), plur. is nothing unusual. Cf. verse 12. — ἐν ᾧ δ' ἂν τις τολμᾷ κτέ., *But wherein any one may be bold, in foolishness I speak* (ironical, as the imputation of his enemies. Cf. his own assertion respecting himself in verse 16. μὴ τις με δόξῃ ἄφρονα εἶναι), *I also am bold.*

Vv. 22, 23. Ἑβραῖοί εἰσιν; κἀγὼ κτέ., *Are they Hebrews (the most ancient and venerable national name)? I also (sc. am a Hebrew). Are they Israelites (belonging to the theocracy. Cf. Rom. 9. 4 ff.)? I also (am an Israelite). Are they Abraham's seed (sharers in the Messianic promises, cf. Rom. 11. 1; 9. 7)? I also (am of the seed of Abraham).* On the origin and signification of the word "Hebrew," see Bible Dic. — διάκονοι Χριστοῦ εἰσίν; κτέ., *Are they servants of Christ? being beside myself (out of my senses) I speak, I (am that) pre-eminently (ὑπέρ, over and above).* The following facts are proofs of this; and no one could deny their truth. — ἐν κόποις περισσοτέρως κτέ., *in toils (hard labors) more abundantly (than they), in stripes (blows) more abundantly, in prisons above measure, in deaths (i. e. imminent danger of death) often.* Cf. 1 Cor. 15. 31; 2 Cor. 4. 11; Rom. 8. 36. Note the reading of W-H., ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως. So R. V.

Vv. 24, 25. Some specific instances of the preceding. — ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα (sc. πληγὰς) κτέ., *From (lit. by) the Jews five times I received forty (stripes) save one (μίαν, sc. πληγὴν); παρὰ μίαν, save, except, less, one.* Lex. Th. III. 2. a. More than forty stripes in a punishment were not allowed by Jewish law (cf. Deut. 25. 3), and so as not to go beyond the legal number they commonly inflicted but thirty-nine. None of these five scourgings are mentioned in Acts. Meyer suggests that Paul might number these among the θάνατοι, as it was no unusual thing for the

victim to die under the lash. Modern civilization, or rather *Christian* civilization, would not allow such cruelty. — τρίς ἑραβδίσθην (ῥαβδίζω), *thrice I was beaten with rods* (sc. by the Roman magistrates. See Acts 16. 22, 23. The other two are not mentioned elsewhere). — ἅπαξ ἐλιθάσθην (λιθάζω), τρίς ἐνανάγησα (ναναγέω), *once I was stoned* (Acts 14. 19), *thrice I suffered shipwreck*. (Neither of these is elsewhere mentioned. The last shipwreck mentioned in Acts was later). — νυχθήμερον (fr. νύξ and ἡμέρα) κτέ., *a night and a day have I passed in the deep* (probably clinging to some piece of the wreck). Note this use of ποιεῖν, cf. Acts 15. 33; Jas. 4. 13. The pf. πεποίηκα indicates his vivid recollection of the event. This whole passage suggests the thought, how many events in the life of Paul have found no record in this world's histories or biographies; and the same thing is still more emphatically true of the other apostles. Is there another, more perfect, record kept? See Rev. ch. 20. 12.

Vv. 26, 27. The line of thought in verse 23 resumed. Here, however, the prep. ἐν is omitted. — ὁδοιπορίας πολλάκις κτέ. (bear in mind that these datives are to be connected with ὑπὲρ ἐγώ in verse 23, *I am pre-eminently a servant of Christ*), *in (or by) journeyings often, in dangers of rivers* (gen. of source), *in dangers of robbers, in dangers from my kindred* (the Jews), *in dangers from (the) Gentiles, in dangers in the city* (in Damascus, Acts 9. 23 ff.; in Jerusalem, Acts 9. 29; in Ephesus, Acts 19. 23 ff.), *in dangers in the wilderness* (or *in the desert*), *in dangers in the sea, in dangers among false brethren* (the climax in this category). — κόπῳ καὶ μόχθῳ, ἐν κτέ. (note ἐν resumed), *in toil and sorrow* (labor and travail, R. V.; *by labor and weariness*, Alf.), *in watchings* (sleepless nights) *often, in hunger and thirst, in fastings often* (refers probably, following directly after λιμῶ καὶ δίψει, to voluntary fastings, Alf., Meyer, Kling, et al. Others, as De Wette, Stanley, think it refers to involuntary fastings, intensifying the preceding thought. Cf. ch. 6. 5, for the same diverse interpretations), *in cold and nakedness* (a want of sufficient clothing; not absolute nakedness. Cf. Lex. Th. γυμνός, I. b. c.; also γυμνότης). With this description, cf. 1 Cor. 4. 11 ff.

Vv. 28, 29. χωρὶς τῶν παρεκτὸς ἢ ἐπίστασις μοι κτέ., *Besides the things omitted, not mentioned* (the extra duties, added to the things which I have above enumerated. See Lex. Th. παρεκτός. So Alf., Meyer, Kling, et al.), *I have* (lit. *there is to me*) *the daily pressure, the care* (solicitude for) *all the churches*. — τίς ἀσθενεῖ κτέ., *Who is weak, and I am not weak? who is made to stumble, and I do not burn?* — expressions of sympathy, and instances of the care for the churches. Every intelligent and faithful pastor now must have experiences similar to these.

Vv. 30, 31. εἰ καυχᾶσθαι δεῖ κτέ. A conclusion (without connective, *asyndeton*) from the preceding, from verse 23 ff. — *If it is necessary to glory, I will glory in the things pertaining to my weakness*, — very different

from the glorying of those who were opposed to him. — ὁ θεὸς καὶ πατὴρ κτέ., *The God and Father of the Lord Jesus knows, he who is blessed forevermore, that I do not speak falsely.* This solemn asseveration, also uttered independently (asyndeton), as verse 30, is in keeping with “the fervid and impassioned character of the whole passage.”

Vv. 32, 33. ἐν Δαμασκῷ κτέ. A signal instance of danger and of providential escape. *In Damascus, the governor under Aretas* (Ἀρέτα, gen. 1st declens. masc.; nom. Ἀρέτας) *the king was guarding the city of the Damascenes to take me* (πιάσαι, πιάζω) *and through a window in a basket I was let down* (lowered, ἐχαλάσθην, χαλάω) *through the wall* (of the city) *and escaped his hands.* — θυρίς, *a little door, an opening.* — σαργάνη, *a rope basket.* Cf. σπυρίς, Acts 9. 25. — διὰ τοῦ τείχους. The houses and the wall of the city were often so united that in lowering him from an opening in the side of the house, he might be said to be lowered through the wall of the city. See view of Damascus in Smith’s Bib. Dic., et al. — In this guarding the city, no doubt the governor and the Jews acted in concert. See Acts 9. 24. What a picture of trial have we in this chapter! In looking back from his present position in the heavenly world, does the apostle regret anything which he suffered for Christ?

CHAP. XII. Vv. 1–10. Visions of Paul, revelations, trials, assurances. Vv. 11–18. Paul excuses his boasting; speaks of the signs of an apostle exhibited among them; and of his labors without compensation. Vv. 19–21. He does not vindicate himself for any other reason than for their good.

V. 1. From the providential deliverance in Damascus, Paul proceeds to speak of other and still more remarkable experiences. — Κανχᾶσθαι δεῖ κτέ., *It is necessary* (a necessity brought on by the conduct of others towards me. See Lex. Th. δεῖ, b.) *to continue glorying* (pres. inf.); *it is not profitable indeed* (i. e. it does not contribute to my own personal glory resulting from anything that I have myself done. It is the same as above, *I will glory in the things pertaining to my own weakness*, ch. 11. 30; and to the divine power); *but I will proceed to visions and revelations of the Lord* (i. e. from the Lord). Note the correlatives μὲν . . . δέ. The Greek text of this sentence is doubtful; but adopting that which is now preferred by the best critics, the above interpretation seems to me the preferable one and most consistent with the connection.

Vv. 2–4. οἶδα ἄνθρωπον ἐν Χριστῷ κτέ., *I know a man in Christ* (who fourteen years ago (whether in the body I know not, or out of the body I know not, God knows) was caught up even to the third heaven. — ἀρπαγέντα (ἀρπάζω) τὸν τοιοῦτον (repeats the idea ἄνθρωπον ἐν Χριστῷ): lit. *I know a man in Christ fourteen years ago . . . such a one having been caught up etc.* —

πρό w. the gen. of time often = Eng. *ago*. Cf. Germ. *vor*. — Paul here speaks of himself (*a man in Christ*) in the third pers. In this ecstasy the *ego, I*, disappears. — ἕως τρίτου οὐρανοῦ. This expression has led to much discussion with no definite conclusions. The simplest and most probable interpretation is to understand it as meaning “a high degree of celestial exaltation,” Alf. In verses 3, 4, the idea is repeated with an important addition. — καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον κτέ., *And I know such a man, whether in the body or apart from the body I know not, God knows, that he was caught up into paradise and heard unspeakable words, which it is not permitted (οὐκ ἔξέον, sc. ἐστίν) to a man to utter.* — εἰς τὸν παράδεισον, another, but more definite, expression for ἕως τρίτου οὐρανοῦ, *up even to the third (or a third) heaven, into paradise (or into the paradise).* With words of the nature of proper names the article is often omitted in Greek, or if expressed is often not rendered into English. Some think the word *paradise* denotes a place different from *the third heaven*: but the entire statement is in such form that I must regard the two expressions as equivalent; or, at least, the latter (*paradise*) as situated within *the third heaven*. So Augustine, Estius, Calvin, Bengel, Alf., Wing, et al.

Vv. 5, 6. ὑπὲρ τοῦ τοιοῦτου κτέ., *Respecting such a person (in this exalted state) I will glory, but respecting myself (in my present, infirm, earthly, condition) I will not glory except in my infirmities (ch. 11. 30).* All is an evident rebuke, which his adversaries would well understand, to all who glory while in this present imperfect state. — εἰάν γάρ θελήσω (aor. subjunc.) κτέ. (I act thus voluntarily, even from choice), *For if I wish to glory (respecting myself), I shall not be foolish (without reflection), for I shall speak the truth (there will be reason in what I say).* — φείδομαι δέ, μή τις κτέ., *but I forbear (I refrain from glorying respecting myself) lest some man regarding me (looking into me) may estimate (me) beyond what he sees me (to be) or hears from me (i. e. beyond the judgment which we form by the ordinary modes of estimating character, and thus may estimate me too highly; lest some one may make a grave mistake in this matter. The actual danger of such a mistake is seen in the occurrence at Lystra, Acts 14. 8 ff. Perhaps the opposite danger of under-rating him was greater in Corinth; but he did not wish to say anything which should lead them to any other than a fair estimate from their own personal observation.*

Vv. 7, 8. καὶ τῇ ὑπερβολῇ κτέ., *And (in these circumstances) that I might not be exalted overmuch (that I might not become vain and boastful) by reason of the exceeding greatness of the revelations, there was given to me a thorn in the flesh.* What was this thorn, or pointed stick, and who gave it? Paul does not answer these questions, and we need not go beyond what is written. That it was given for discipline is distinctly stated; and that it was some physical malady, perhaps something that occasioned

sharp pain, seems also clear from τῆ σαρκί, but what the malady actually was, no one now knows, though the Corinthians might know. The conjectures are various. Meyer enumerates a long list of them. The following are the principal:— 1. Spiritual assaults of Satan, who occasioned blasphemous thoughts; stings of conscience over his earlier life; enticements to unchastity.— 2. Conflicts with his adversaries who were in the service of Satan; or the conflicts and straits occasioned by the duties of the apostolic office.— 3. Severe bodily suffering (with hypochondriac melancholy), pain in the head, hæmorrhoids, falling sickness, epileptic attacks of cramp. For discussions of this subject, see on this passage Farrar, Lightfoot, Schaff (Popular Commentary on Galatians, p. 331 ff.). — ἄγγελος σατανᾶ (first declens. gen.), κτέ., *a messenger of Satan* (note this use of ἄγγελος) *that he* (the messenger) *might buffet me* (strike me with the fist. See Lex. Th. *κολαφίζω*), *that I might not be exalted overmuch.* — ὑπὲρ τούτου τρίς κτέ., *Respecting this, thrice I besought the Lord that it might depart from me*, Alf., Meyer, Kling, et al., understand τούτου as referring to ἄγγελος, and render, *respecting this, thrice I besought the Lord that he might depart from me.* The difference is not important. — τὸν κύριον, *the Lord.* This is understood by many to mean *the Lord Jesus*; an instance of prayer offered directly to Christ. Verse 9 is thought to require this interpretation. So Alf., Meyer, Kling, et al. Cf. Rom. 10. 12, 13. Yet many (as Calvin, Neander, et al.) understand τὸν κύριον here as meaning *God the Father*; and this view is not inconsistent with verse 9.

Vv. 9, 10. καὶ εἶρηκέν μοι κτέ., *And he said to me* (the pf. εἶρηκεν implies that what he said still holds good), *My grace is sufficient for thee: for* (explanatory) *my power is made perfect* (is carried out completely) *in weakness* (the sphere in which the divine power works). This implies that the agonizing and thrice repeated petition of the apostle Paul was not directly granted; but in its place something far better, — the assurance of divine grace and of its sufficiency. In what manner this assurance was given we are not informed. We only know the fact. In the vain and foolish attempt to ascertain precisely what the σκόλοψ τῆ σαρκί actually was, many persons lose sight of the valuable lesson which we may all draw from this passage. — ἥδιστα οὖν κτέ., *Most gladly therefore* (the changed feeling resulting from this divine response) *will I rather glory in my infirmities* (rather than continue to pray that the affliction might be removed from me), *in order that the power of Christ may fix a tent* (Lex. ἐπισκηνώω) *over me* (Lex. ἐπί w. acc.), *may encamp over me.* “The choice of the word ἐπισκηνώω leads us to conclude that he had thought of the case as analogous to the Shechinah.” Meyer. — διὸ εὐδοκῶ κτέ., *Wherefore* (a triumphant conclusion) *I take pleasure* (am well content, Alf.) *in infirmities, in insults, in necessities* (necessitous circumstances), *in persecutions*

and straits, for the sake of Christ; for when I am weak, then am I powerful (then the power of Christ encamps over me, and I have an inward assurance of strength).

V. 11. Paul now stands still and considers how much, from ch. 11 onward, he has said in his own commendation. This glance backward (over the first part of ch. 12) impels him to say *γέγονα ἄφρων*, but he then proceeds to justify himself and to attribute the blame to the readers (Meyer). — *Γέγονα ἄφρων ὑμεῖς κτέ.*, *I am become foolish* (i. e. in all this glorying; — to be understood as ironical. Cf. ch. 11. 16; 12. 6). Note the force of *γέγονα*, *I am become*, — a finished fact; but on whom does the responsibility rest? The answer follows; — *ye compelled me, for I ought to have been commended by you* (*συνίστασθαι*, pres. in respect to the leading verb *ἔφειλον*, impf. of *ἔφειλω*). Note the emphat. *ὑμεῖς . . . ἐγώ*. — *οὐδὲν γὰρ ὑστέρησα κτέ.*, *for in nothing did I fall behind the overmuch (the pretentious, arrogant) apostles* (cf. 11. 5, note), *if I am even nothing* (or *although I am nothing*).

Vv. 12, 13. *τὰ μὲν σημεῖα . . . κατηργάσθη* (*κατεργάζομαι*) *κτέ.* (confirming the preceding statement), *The signs indeed* (*μὲν*, *solitarium*, Lex. Th.) *of an apostle* (*τοῦ*, generic, 'ejus qui Apostolus sit,' Beng. *were wrought among you in all endurance (steadfastness) by signs and wonders and mighty works*. Note here the three Greek words denoting *miracles*. — *τί γὰρ ἐστὶν ὃ ἡσσώθητε* (*ἡσσώω*, usual form *ἡσσάω* or *ἡττάω*) *κτέ.*, *For what is there in which ye were made inferior to the rest of the churches* (lit. *were made less in comparison with, or beyond etc.*); *except that I myself did not burden you* (*οὐ κατενάρκησα, καταναρκάω*, *did not weigh heavily* so as to benumb you, cf. ch. 11. 8)? — *ὑπὲρ* w. acc. after a word implying comparison, *beyond, in comparison with*. — *χαρίσασθέ μοι κτέ.*, *For give me this injustice (injury, wrong)*, — the severest irony.

V. 14. *ἰδοὺ τρίτον τοῦτο κτέ.*, *Behold this third (time) I am ready to come to you*. Connect *τρίτον τοῦτο* (nom. or acc. abs. Cf. 13. 1) w. *ἔλθειν*. — *καὶ οὐ καταναρκήσω*, *and I will not burden you*. On his two previous visits, he had not done so; and he assures them he will not do it when he comes the third time. — *οὐ γὰρ ζητῶ κτέ.*, *for* (a confirmation and reason) *I seek not your possessions (the things belonging to you) but you* (your spiritual interests, that you may become thoroughly devoted to Christ). — *οὐ γὰρ ὀφείλει κτέ.*, *For* (reason for the foregoing, founded on a general principle) *it is not a duty of the children* (or lit. *the children ought not*) *to lay up treasure for the parents, but the parents for the children*. The Corinthians sustain to him the relation of children; — a frequent figure of speech in the N. Test. He sustains to them the relation of father (cf. 1 Cor. 4. 15); and hence seeks to accumulate for them the treasures of the Messianic kingdom.

V. 15. *ἐγὼ δὲ ἥδιστα κτέ.* In pursuance of this idea, he further says,

— *And I most gladly will spend* (whatever treasures I have accumulated) *and will be completely spent* (myself personally) *for the sake of your souls.* Note the intens. ἐκ in compos. — εἰ περισσοτέρως κτέ., Paul's devotion to them, his willingness to spend and be completely spent for their souls, leads to the question, — *If I love you more abundantly, am I loved the less?* — a pointed question which needed no answer. — ἥσσον, *less, or the less,* as a result of my devotion to you.

Vv. 16-18. Ἔστω δὲ κτέ., *But let it be* (let it be settled as a fact), *I* (emphat.) *did not burden you: but* (some one may think) *being crafty* (cunning) *I caught you* (a metaphor taken from hunting, cf. 11. 20), *by artifice* (deceit), i. e. in order to gain some personal ends in some way; — a natural suggestion for a worldly man to make; one who had no true conception of Christian character, such as that of Paul. — μὴ τινα ὧν ἀπέσταλκα (ἀπο-στέλλω) κτέ., *As it respects any one of those whom I have sent to you, did I through him take advantage of you* (over-reach you, so as to get money or any personal advantage from you)? — the neg. μὴ anticipating a neg. answer. — τινά without governing word: the thought resumed in δι' αὐτοῦ. — ὧν attracted to the case of the omitted antecedent, = τοῦτων οὖς. — παρεκάλεσα Τίτον κτέ., *I exhorted Titus* (to visit you) *and I sent with him the brother.* *Did Titus take advantage of you in anything?* — the neg. μὴ again suggesting a neg. answer. — οὐ . . . περιπατήσαμεν (περιπατέω); *Did we not walk in the same Spirit? in the same steps?* — the neg. οὐ, repeated for emphasis, suggesting an affirmative answer. The visit of Titus here referred to probably the one from which he returned with the report of their penitence. Cf. 7. 6 ff. The brother here referred to without name was doubtless known to the Corinthians, though not known to us; perhaps one of the two mentioned in ch. 8. 18, 22, but that is entirely uncertain. He evidently accompanied Titus in a subordinate capacity.

V. 19. Πάλαι δοκεῖτε ὅτι κτέ., *Ye have long been thinking that we are defending ourselves* (excusing, justifying ourselves) *to you,* i. e. that our own reputation with you was the leading thought in our minds. — πάλαι w. the pres. a classic idiom, rendered as above. Good., Had. — κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν κτέ. (a most solemn and emphatic correction of that erroneous thought probably existing in their minds) *In the presence of God in Christ we speak* (cf. ch. 2. 17); *but all things, beloved, for your edifying* (i. e. we are not trying to defend ourselves before you and establish our own reputation; but we solemnly affirm that we speak all things for your sake, to establish you in the Christian faith). — τὰ δὲ πάντα, sc. λαλοῦμεν. So Meyer, Kling, Alf. (doubtful). Some however understand γίνεται or ἐστίν, — a less probable construction.

V. 20. φοβοῦμαι γὰρ μήπως κτέ., *For* (the reason for what he has just said; — *all things for your edifying*) *I fear lest in some way* (possibly)

I may on my arrival (lit. having come) find you not such as I wish, and I may be found in relation to you such as you do not wish. — εὔρω, aor. subjunc. act.; εὔρεθῶ, aor. subjunc. pass. of εὕρισκω. — οἷον, *such a person as*, obj. of εὔρεῖν understood w. οὐ θέλετε. “He here completely and finally throws off the apologist and puts on the Apostle.” Alf. — μήπως ἔρις κτέ., *lest in some way (there may be) strife, jealousy, angry passions, factions* (see Lex. Th. ἐριθεία, *intriguing for office*), *backbitings* (καταλαλιά, *a speaking against, defamation*), *whisperings* (secret slandering), *swellings* (φυσίωσις, *a puffing up of soul, Vulg. inflatio*), *disturbances* (disorders).

V. 21. μὴ πάλιν κτέ. Connect w. φοβοῦμαι, *lest, when I have come again, my God will humble me before you, or lest again when I have come etc.*, — connecting πάλιν with the entire phrase ἐλθόντος . . . ταπεινώσει . . . πρὸς ὑμᾶς. So Alf., Meyer, Kling, et al. — ταπεινώσει, *will humble, put to the blush* (Th.). Note the fut. -σει, indicating it is thought a degree of probability, and forming a climax in the apostle’s expression of anxiety. Yet this point is not certain, as the change from -ση aor. subjunc. to -σει fut. indic. was most easily made by a transcriber; since for a long period no difference in sound has been made by the Greeks between the two diphthongs ει and η. — πρὸς ὑμᾶς, *before you, in my relation to you, with respect to you.* — καὶ πενήσω (either fut. indic. or aor. subjunc. in form) πολλοὺς κτέ., *and that I shall bewail (mourn for) many of those who have sinned before and have not repented of* (ἐπί, more lit. *for, on account of*) *the uncleanness and fornication, and licentiousness which* (ἧ, attracted to the case of the anteced.) *they committed.* — τῶν προσημαρτηκῶτων (προ-αμαρτάνω), pf. particip., *of those who have sinned before and continued to sin up to the present time.* — καὶ μὴ μετανοησάντων (μετα-νοέω), aor. particip., *and have not repented* (as a finished act); μετα-νοέω only here in Paul’s epistles. Elsewhere in the N. T. w. ἐκ or ἀπό. Hence Meyer joins ἐπὶ κτέ. with πενήσω, *that I shall bewail many of etc. for the uncleanness etc. which they committed.* This const. certainly seems probable. Alf. objects that the aor. ἐπραξαν forbids this const.; but his objection is not valid, as the aor. is often used where in English and most modern languages the perfect would be used.

CHAP. XIII. Vv. 1-10. The thought begun in ch. 12. 19, continued. He forewarns them of the severity which he would exercise in proof of his apostolic authority; but exhorts them to test themselves, and so not to subject him to this proof. Vv. 11-13. Concluding promise, greeting and blessing.

V. 1. Τρίτον τοῦτο (nom. or acc. abs.) ἔρχομαι κτέ., *This third time I am coming to you.* Cf. ch. 12. 14. When the second visit was made is matter of doubt, as no account of it is given in Acts. The opinion of Dr.

Wing, translator of Kling's commentary, is probably correct: — "We know that Paul resided at Ephesus during the whole time between his first visit to Corinth and his journey through Macedonia, during which journey he wrote our present Second Epistle . . . As Ephesus and Corinth were the usual points of transit between Asia and Europe, Paul might easily have made a brief visit of the kind supposed; but as it was attended with no special results, it was not mentioned in the Acts. The shipwrecks and disasters at sea mentioned in 2 Cor. II. 23-28, indicate that Paul must have made several voyages, during his missionary life, which are not recorded." — ἐπὶ στόματος κτέ., *Upon the testimony (the verbal testimony, lit. the mouth) of two witnesses and of three (καὶ introduces τριῶν with emphasis, certainly of three), every word shall be established.* Quoted fr. Deut. 19. 15. This is usually understood of Paul's successive visits and his own testimonies and warnings; yet Meyer, Alf., Kling, understand him to mean by this quotation that he will, at his next visit, resort to the strictest legal proceedings. The older and prevailing opinion, that the two and three witnesses mean the two and three visits of Paul, seems the correct one. So Chrys., Calvin, Estius, et al.; and more recently, Neander, Olshausen, Ewald, Stanley, et al.

V. 2. προεῖρηκα καὶ προλέγω κτέ., *I have said beforehand (during the second visit) and I (now) say beforehand, as when I was present the second time, even now being absent.* This is the usual const. Some, however, understand προ- in the secondary sense, *openly, plainly.* — τοῖς προημαρτηκόσιν (προ-αμαρτάνω) κτέ., *to those who have sinned before or heretofore (cf. 12. 21), and to all the rest (all the members of the church who require warning, though they do not come under the head τοῖς προημαρτηκόσιν), that if I come (shall have come, ἐάν w. the aor. subjunc., often as a fut. pf.) again, I shall not spare.* — εἰς τὸ πάλιν (looking forward), *into the (coming) again.* Why Paul at his second visit had been indulgent is as little known to us, as why Luke in Acts makes no mention of that visit.

Vv. 3. 4. ἐπεὶ δοκιμὴν ζητεῖτε κτέ. Connect with οὐ φείσομαι, — (*I shall not spare*) *since ye seek a proof of Christ speaking in me,* — may mean either, *a proof of the fact that Christ speaks in me;* or, *a proof from Christ (given by him) that he speaks in me.* The following clause favors the latter. — ὃς εἰς ὑμᾶς κτέ., *who toward you (entering into you) is not weak, but is powerful in you (dwelling in you).* — καὶ γὰρ ἐσταυρώθη (σταυρῶ) κτέ., *for (confirmation of ὃς . . . οὐκ ἀσθενεῖ κτέ.) he was even crucified from weakness (ἐξ, resulting from), but he lives by (as a result of) the power of God.* — ζῆ (ζῶ), pres. indic. Note the irregular contraction. καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ κτέ., *for we also are weak in him (we, being in him, are weak in the same manner as he was weak), but we shall live with him (in the same manner as he) by the power of God (when we*

have entered) *among you*. It will then appear that God's power is working in and through us.

V. 5. *ἑαυτοὺς* (emphat. posit.) *πειράζετε κτέ.*, *Try yourselves whether ye are in the faith*. Instead of seeking a proof respecting me; a proof from Christ that he speaks in me, *try yourselves*, on this vital point *whether ye are* (*ἔστέ*, indic. *are actually*) *in the faith*. — *ἑαυτοὺς δοκιμάζετε* *prove yourselves*. Not only try yourselves, but as a result make the fact plain, *prove* the fact. See Lex. Th. *δοκιμάζω*, 2.— *ἢ οὐκ ἐπιγινώσκετε κτέ.*, or (if you have any hesitation, any doubt about proving yourselves) *do you not know (definitely) your own selves that Christ Jesus is in you, unless indeed* (*τι*, to some extent) *ye are not approved* (Th.), *unapproved* (Wing), *not abiding the proof* (Alf.). Either of these is a far better rendering than the word “*reprobate*.” Christ Jesus is in you, unless ye are mere pretenders, hypocrites.

Vv. 6, 7. *ἐλπίζω δὲ ὅτι κτέ.*, *But I hope that ye will know (and decide, whatever may be the result in trying yourselves) that we are not without approval* (not mere pretenders, hypocrites, and that we are entitled to the apostolic authority which we claim for ourselves). — *εὐχόμεθα δὲ πρὸς τὸν θεὸν κτέ.*, *Yet we pray to God that ye may not do any evil, not in order that we may appear approved*. With *οὐχ* sc. *εὐχόμεθα*, *we do not offer this prayer in order that we etc.* — *φανώμεν* (*φαίνω*) *may appear plainly, manifestly*. — *ἀλλ' ἵνα ὑμεῖς κτέ.*, *but (we offer this prayer for your sake) in order that ye may do* (pres. tense, *may do habitually*) *that which is good, honorable; and that we may be as if, in the judgment of men, without approval, i. e. we are willing even to sacrifice our own reputation among men for your spiritual welfare*.

Vv. 8, 9. *οὐ γὰρ δυνάμεθά τι κτέ.*, *For (confirming and explaining verse 7) we are not able to do anything (cf. Lex. Th. *δύναμαι*, c.) against the truth (in the N. Test. sense, the truth of the gospel), but for (in behalf of) the truth* (sc. *δυνάμεθά τι*, *we are able to labor*). *We are not able, i. e. in consistency with our calling and work as an apostle; and this is a reason why we are willing even to make personal sacrifices to build you up and establish you in the faith*. — *χαίρομεν γὰρ κτέ.*, *For (with these principles and motives) we rejoice when we (emphat.) are weak, and ye (emphat.) are strong: this we also pray for, — your perfecting, your complete and perfect (setting in) order*. See Lex. Th. *καταρτίζω*, *κατάρτισις*, and *καταρτισμός*.

V. 10. *διὰ τοῦτο . . . γράφω κτέ.*, *On this account (because we pray for your perfecting) I write these things being absent, in order that when present I may not use severity (may not treat you with severity)*. — *χρήσωμαι* (aor. subjunc.) w. an adv. See Lex. Th. *χράομαι*, 2. — *κατὰ τὴν ἐξουσίαν κτέ.*, *according to the authority which the Lord gave to me for building up (for edification) and not for casting down (for demolition)*. If

he had used severity, his authority might seem to be exercised contrary to the purpose of him who gave it, i. e. *for casting down*.

Vv. 11-13. Δοιπόν, ἀδελφοί, χαίρετε κτέ., *Finally* (lit. *as to what is left*), *brethren, farewell* (lit. *rejoice*), *be perfected* (pres. tense, indicating something progressive, cf. *κατάρτισιν*, verse 9), *be comforted and encouraged* (both ideas in the one word *παρακαλεῖσθε*), *keep in mind the same thing* (cf. Phil. 2. 2. What this one and the same thing was, and is, to the Christian, cannot be a matter of doubt. Connect it w. *ἀγάπης*, and *εἰρηνεύετε* w. *εἰρήνης*), *be at peace* (*live in peace*), and *the God of love and peace will be with you* (*μεθ' ὑμῶν*, *in the midst of you*). *Salute one another* (note that all the preceding imperatives are in the pres. tense, indicating something to be continued: but here we have the aor. *ἀσπάσασθε*, spoken of a single act) *with a holy kiss* (the manner *in which* they were to salute one another; at that day, a frequent form of salutation among intimate friends). *All the saints* (in the neighborhood where the letter was written, in Macedonia) *salute you*. — Ἡ χάρις κτέ. (sc. *ἐγὼ*, optat. of wishing), *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit* (*be*) *with you all*. The most complete and solemn form of closing prayer in all the epistles of Paul; and hence very generally adopted in closing public worship. It would appear that Paul wrote this letter with his own hand (without an amanuensis), or at least with the aid of Timothy (cf. ch. 1. 1); and this sentence is “the seal of holy apostolic love after so much severe censure, *one thing for all*,” Meyer.

Note that the closing sentence is in the form of a wish or prayer; not of a “benediction,” in the ordinary sense of the word, — “the act of blessing,” Webster.

In what manner this epistle was received by the Corinthians we have no direct information; but we may infer, from Acts 20. 2, 3, that it had the desired effect, enabling Paul to remain in Corinth three months, apparently in peace and Christian fellowship.

THE END.

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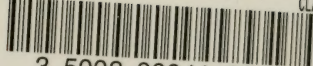
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